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THE  
*Daniel Murphy*  
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN  
THE FORMULARIES OF THE WESTMINSTER DIVINES, AND  
WITNESSED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

EDITED BY C. WEBSTER,

Pastor of the First American Congregation, Philadelphia.

VOLUME XVII.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jer. vi. 16.

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DECEMBER, 1840.

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ART. I.—*Indiscriminate Hearing.*

MR. EDITOR.—On reflecting farther on the subject of *indiscriminate hearing*, or rather on my former communication to you on that subject, I have concluded that my former paper would perhaps have been more complete, if I had added another specification of public religious teachers, whom we should not hear—namely, *such as drop any truth already attained*. I am aware that all that is strictly included in this particular, might have been noticed under some of the particulars already mentioned; such as that referring to those who do not bring *all* the doctrine of Christ. Because such as drop any truth already attained by the church, or already imbodyed in her public profession, do not bring the doctrine of Christ in such a way as would warrant us to receive them into our houses as *our* teachers, (2 John 10,) or as stewards of the mysteries of God; for the part or portion thus kept back by them, might be the very part which we most needed to have set before us. Another view of the work and character of the public teacher of the religion of Jesus Christ, will lead also to the same conclusion according to the commission, (Mat. xxviii. 20.) They are to “teach all nations to observe all things whatsoever” Christ “has commanded.” Now the teacher that refuses or neglects to teach one of the things which Christ has commanded is not acting according either to the spirit or letter of his commission. And a course of this kind, or persisting in the omission, would justly forfeit his commission or his right to preach under it. Such a one must then be properly classed with *those whom Christ has not sent*.

But, again, the public teachers of religion sustain not merely the character of witnesses for Christ, in common with other professors, whose duty it is to witness for Christ, by an exemplary Christian deportment; but they are bound to sustain this character in a special sense, by *witnessing* in their public teaching for *all* the doctrines or commands of Christ: (see Acts i. 8,) compared with Matth. xxviii. 20. The former passage shows that to witness for Christ is a solemn and important Christian duty, and the latter shows *what* we are to witness for Christ—namely, the truth and practical importance of all his commands.

Again; a witness should not practically contradict his own testimony. If he intends that his testimony should have weight with others, he must show that he believes it himself. His practice must not be inconsistent with his profession, or the one will destroy the

influence of the other. And it would be difficult in such a case to predict which would prevail. Actions speak louder than words. Paul lays it down as a general principle, that if he "built again the things which he had destroyed, he made himself a transgressor," (Gal. ii. 18.) Thus, the person, (or any number of persons would not alter the case,) who had laboured to destroy by his testimony any particular error in doctrine, or sin in practice, and would by his practice endeavour to build, countenance, or support the same, would, according to the mind of the Holy Spirit, as expressed by Paul, make himself a transgressor, and consequently guilty.

But the particular thing intended by the remark at the commencement of this paper is the dropping of some truth in doctrine, or in practice; or, in other words, some command of Christ, which has been already professed by the church, according to the direction in Philip. iii. 16: "Whereto we have already attained, let us walk by the same rule; let us mind the same things." And then follow the reasons of his direction, verses 17, 18, 19; all which let the reader consider.

Backsliding from attainments already made, is a sin very prominently marked out and condemned in the word of God. The preacher or public teacher of religion, whose teaching or instruction would have a tendency to lead us to forget any of God's truths, by dropping or keeping them out of view, and thus lead us into the sin of backsliding, ought not to be heard. We should incur great danger by hearing them.

J. P. M.

#### ART. II.—*Biblical Criticism.*

"Hear, ye deaf,—and look, ye blind, that ye may see. Who is blind but my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not: The Lord is well pleased for his righteousness sake; he will magnify the law, and make it honourable. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore."—*Isaiah* xlii. 18—22.

The common exposition of this passage, which applies the 19th verse to the Jewish nation, has always appeared objectionable, on two accounts. First, though the characters 'blind,' and 'deaf,' and 'not observing,' and 'not hearing,' might apply to that people; yet the terms 'the servant of God,' his 'messenger,' 'the perfect one,' &c. could not apply to them, and are inconsistent with the former; and to say the nation is spoken of, not as to what they were, but what they thought themselves, is to pervert, not to interpret the Word of God. And secondly, the 21st verse is supposed, and with great propriety, to refer to Christ; but the 'servant,' the 'messenger,' the 'perfect one,' mentioned in the 19th and 20th verses, is the person for whose righteousness' sake Jehovah is well pleased, and who will magnify the law, and make it honourable. Therefore, if the latter apply to Christ, the former must apply to him also; and to refer the one to the Jewish nation, and the other to our Lord, destroys the connexion of the passage, and renders it inconsistent with itself. And, in all probability, no one would ever have thought of the Jewish nation, had it not been supposed impossible for the inspired prophet to call our Lord blind and deaf—to say of him, 'Seeing many things, but thou observest not; opening the ears, but thou hearest not.'



But is it not possible to apply the *whole* passage to our Lord, in perfect consistency with the scope of the chapter, and with the other parts of the Word of God, where the Messiah is spoken of?

The chapter commences with the call of Jehovah to contemplate the Messiah, his incarnate Son; compare verses 1—4 with Matthew xii. 16—21. The same glorious personage is spoken of throughout the chapter. In the 5th, 6th, and 7th verses, Jehovah addresses him, promises him support, and proclaims the great design of his mission. In the following verses, 8—17, Jehovah proclaims himself the only God; the nations of the earth are called upon to worship, and serve, and praise him; the overthrow of every false system is predicted; and the gathering together of his elect from the four winds of heaven is declared.

The 18th verse contains an address to the ignorant and obdurate Jews, to ponder these wondrous events—the displays of Jehovah's mercy—the advent of his Son in human nature—and the gathering in of the depraved and deluded heathen to partake in the blessedness of his grace. "Hear, ye deaf, and look, ye blind, that ye may see." The 19th and 20th verses point out the wondrous object of attentive consideration; Messiah, meek and submissive, patient and resigned, amid the tremendous and unparalleled sufferings to which he was exposed. "Who is blind but my servant, or deaf as my messenger that I sent?"—namely, "the servant—the elect one," spoken of in the beginning of the chapter; "the messenger," spoken of in the 6th and 7th verses, sent forth to be "a light of the Gentiles." "Who is blind?" Jehovah again asks, "as he that is perfect, and blind as the Lord's servant?" The nature of this blindness and deafness is described in the next words: "Seeing many things, but thou observest not; opening the ears, but he heareth not." In the execution of the work given him to do, there were many things to which he was "blind and deaf,"—many sufferings and insults, of which he was regardless—many reproaches, to which he gave not heed. This is beautifully illustrated by a passage in Psalm xxxviii. 11—15: "My lovers and my friends stand aloof from me; and they that seek my hurt, speak mischievous things, and imagine deceits all the day long, *But I as a deaf man heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs: FOR IN THEE, O LORD, DO I HOPE; THOU WILT HEAR, O LORD, MY GOD.*" No language could more beautifully express deep submission, springing from confidence in God; and this is precisely the view which the passage under consideration gives of the state of mind, and of the whole character and conduct of HIM who "was oppressed and was afflicted, yet he opened not his mouth;" who was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isaiah liii. 7.

The 21st verse describes the glorious effects of these sufferings, thus meekly borne by Jehovah's Servant—the perfect One; sufferings, the patient endurance of which was one essential part of his perfection: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." He became obedient unto death, even the death of the cross; in this he was the substitute of his people—the sufferings were endured in their room; by his obedience and sufferings, the justice of God was satisfied, and a way opened for the exercise of mercy, in consistency with truth

and holiness. Thus Jehovah is well pleased for his righteousness' sake; and, in the obedience to the law of Him, who, though made of a woman, and made under the law, is yet "The true God," The "Law-giver;" the law is not only fulfilled, but magnified, and made honourable: its precepts obeyed, its curse borne away, and its honour, as a perfect transcript of Jehovah's will, as holy, and just, and good, abundantly maintained.

The chapter then concludes with a description of the deplorable condition, and overwhelming ruin of the Jewish nation, for their impenitence and unbelief—in having refused to 'hear' and to 'look:' to consider and believe on him to the saving of the soul.

Reader, take heed, lest there be in you an evil heart of unbelief, in departing from the living God. Beware, lest thou fall after the same example of self-righteousness and unbelief. See that thou refusest not Him that speaketh in his Gospel; for if they escaped not, who refused to hear him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven.

#### ART. III.—*The Book of Death; or, a Statement of the Doctrine of Reprobation.*

In a former paper we presented a few critical remarks on the Scriptural expression, *The book of Life*, and by way of sequel, we now dwell for a moment on another, not indeed to be found verbally in the Scriptures, but by lawful conclusion deducible from them.

For instance, it is said in Jude, verse fourth, "for there are certain men crept in unawares, who were *before of old ordained to this condemnation*," on the import of which latter clause, we found the expression with which our paper has been commenced, namely: *the book of death*.

The doctrine we are taught by these words, above quoted from Jude's epistle, is of a sublime and humbling nature, and it well becomes mortal, fallible, and foolish man to draw near to it with the greatest submission and holy awe. Young, the poet, has said,

"Not deeply to discern, not much to know,  
Mankind was born to wonder and adore."

The word in the original Greek here translated ordained is, *ἡμετέρας*, which literally imports, "to mark out or write previously;" as apostate rebels on earth sometimes are by the arm of authority doomed as victims to the justice of the state. Hence, on the expression "before of old ordained to this condemnation," we found the following proposition, namely: that *God from all eternity, viewing man as fallen, degraded, sinful, and guilty, did pass by a certain portion of the human family;—and not only so, but, on account of their sins, did actually appoint them unto wrath and eternal destruction.*

This has been called by divines the doctrine of *reprobation*, but this word, as it is too often understood, does not properly express the Scripture doctrine. The word rendered "reprobate," is *ἀδοκίμας*, which literally signifies, "not approved." It was used with reference to various objects. For instance, it was employed to designate metals that did not stand the test of the refiner, as we learn from Jeremiah vi. 30—"reprobate," or "refuse silver shall men call thee, because the Lord hath rejected thee." It was used also

in reference to those persons who contended, unsuccessfully or otherwise, in the Greek or Roman games. He who strove lawfully and conquered, was called *synagros*, or "approved;" and the Apostle Paul in another place says, "lest when I have preached to others, I myself should be a *castaway*," which, literally, would be "a not approved." The same word is used with respect to the mind in Romans, i. 28, where a "reprobate mind" is spoken of, which simply intends a mind so blinded by sin as not to be able to discover wickedness, nor to approve that which is good.

Nothing, therefore, can be deduced from the word "reprobate," concerning the purpose or the decrees of the Most High. The word is not used in Scripture as an active, transitive verb; it is not said that God "reprobated any one, but, on the contrary, it has always a reference to a state of mind superinduced by habits of sin arising from a deeply depraved nature. Reprobation, therefore, is an effect rather than a cause. Of what then is it an effect? It is the effect of being of old "ordained to this condemnation." But what is it to be of old ordained to this condemnation? The original word translated "ordained of old," would induce us to believe that God not only inscribed the names of the righteous in the book of Life, but that he also recorded the names of the wicked in a book of death; and to this mode of expression we have no objection, provided correct views be entertained with regard to its meaning. The Most High did not, to speak as to the order of his dealing, write one portion of Adam's family in the book of Life, and the other part in a book of death—which supposition would be exactly the notion entertained by those who are called *supralapsarians*; but viewing all mankind as sinners, he did from all eternity, out of his sovereign pleasure, write by a decree of election his chosen people in a book of salvation, and the rest of mankind he was pleased to pass by, and, not only so, but for their sins appointed them to eternal condemnation. The Lord, out of a hell-deserving race, unconditionally chose some to everlasting bliss, and this through inconceivable sovereign love and mercy:—he passed by others equally as sinful, which was doing them no injustice; those whom he passed by, on account of their sins, he foreordained to woe, and this was according to strict justice. But why, it may be asked, did God unconditionally choose the elect to final salvation, and did not thus appoint the wicked to their doom of future misery? \* This question arises from a wrong view of the subject. Had all mankind been righteous, God, to speak with reverence, could not, in accordance with his nature, have consigned any of them to death. It is evident that Jehovah did not *absolutely* ordain men to future misery, that is, without viewing them as sinners, for this clear reason that the terms "elect," or "election," are used in the Scriptures. Would it not be absurd to speak of "election" at all, if Adam had maintained his original integrity? On such a supposition God could not have elected any to life, because in the very fact of Adam's standing, he and all his posterity would have been entitled. God did not make

\* The choice of the elect to salvation, and the passing by of the *non-elect*, must be regarded as an act of gracious sovereignty, according to the declaration made to Moses, "I will have mercy upon whom I will have mercy." But the reprobation of the *non-elect* or wicked, proceeds upon *justice*. They being wicked, were "children of wrath." "The wicked is snared in the work of his own hands." *Edit. Rel. Mon.*

his decree of election after man's fall. Hence, then, finding the word "election" in the Bible is a clear proof that the Almighty, at that period when he made the choice, had respect to man as guilty, and in so far we utterly repudiate the views of the *supralapsarians*.\*

But it is said by writers who take this view of God's decree that it comes to the same thing, whether we consider God as having appointed man to wrath unconditionally, or as having created him fallible, and with a certain foresight of his fate, consigned him to his doom of degradation. We answer, no:—we do not arrive at the same conclusion from either view of the subject. We grant there are difficulties connected with the whole doctrine, but why in opposition to reason, Scripture, and the very nature of God, propose a view, which, without gaining any advantage, makes the subject still more difficult? And after all, difficulties cannot be said so properly to belong to the doctrine of God's decree, as to the mysterious fact of the admission of sin into our world. This is a subject which we have always found vast and powerfully absorbing, because, from it arises all the difficulties in the moral universe;—but, amidst all our cogitations with respect to it, we would still, and put to shame every unlawful rising of nature, with the pointed and soothing question—"Shall not the Judge of all the earth do right?"—*Belfast Covenanter*.

#### ART. IV.—*Tappan's Review of Edwards on the Will.*

WE hope the time is near at hand, when some champion of the truth will be ready to repel the attack of Tappan against Edwards on the Will. It is an alarming fact, that the dangerous principles of this reviewer of Edwards, are rapidly gaining ground in our country, and are threatening the subversion of Calvinism. Every lover of truth, therefore, must look with impatience for a refutation of Tappan's work.

It is not our purpose at present, to notice many of his fallacies, but we will attempt to point out one instance in which he is not only sadly deficient in his reasoning, but makes a misstatement of Edwards. Of course it can only be interesting to those who are somewhat familiar with this work of Edwards. We have reference in particular to the third part of Tappan's book, in which he undertakes an examination of Edwards' argument against a self-determining will.

After stating the well-known argument of Edwards against a self-determining will, he says, that this reasoning "depends mainly on the assumption that if the will determines itself, it must determine itself by an act of choice; that is, inasmuch as those acts of the will, or the soul considered in its power of willing, or in its personal activity by which effects are produced out of the activity or will itself, are produced by acts of choice; for example, walking and talking, rising up and sitting down; therefore if the soul in the power of willing cause volitions, it must cause them by volitions. The causative act by which the soul causes volitions, must itself be a

\* *Sublapsarians*, are those who believe that in the decree of election God had respect to man as *created and fallen*; *supralapsarians*, are those who are of opinion that in that decree, the Most High viewed man as *to be created and to fall*."



volition. This assumption Edwards does not even attempt to sustain, but takes it for granted that it is of unquestionable validity."

Here we are told that Edwards' reasoning in his argument against a self-determining will, depends on the *assumption* that if the will determines its volitions, it determines them by acts of will. Concerning this we have two remarks to make.

1. Admitting that this is an *assumption* of Edwards, it would be made with perfect propriety, for it is not conceivable that a cause would produce an effect without an act of that cause. What is an act? Why, it is a principle in exercise. But can a principle produce an effect without being in exercise? No. Then the will cannot cause a volition without being in exercise, or without an act of the will. But,

2. In stating that Edwards assumes this, Tappan *misstates*; for Edwards does not assume it. Did Mr. Tappan ever thoroughly read "Edwards on the Will, Part II. Sec. 11?" Edwards there says, "If to evade the force of what has been observed, it should be said, that when the Arminians speak of the will's determining its own acts, they do not mean, that the will determines its acts by any preceding act, or that one act of the will determines another; but only that the faculty or power of will, or the soul in the use of that power, determines its own volitions; and that it does it without any act going before the act determined: Such an evasion would be full of the most gross absurdity." And he then proceeds to give several demonstrations to prove the absurdity of that notion, that the will can determine its volitions, without an act of the will. We will give two of these arguments of Edwards, and the first one shall be in his own words.

"If the faculty or power of the will determines an act of volition, or the soul in the *use or exercise* of that power determines it, that is the same thing as for the soul to determine volition by an act of will. For an *exercise* of the power of will, and an *act* of that power are the same thing." The other argument of Edwards is as follows.

If the will determines its volitions, then the will is either active in determining them, or it is not. If it is active in it, then the determination is an act of the will. If it is not active in it, then it does not exercise any liberty in it. Therefore, if the will determines its volitions, it determines them by acts of will.

We have thus shown that what Tappan calls an assumption of Edwards: namely, that "if the soul in the power of willing, cause volitions, it must cause them by volitions," is not an assumption, but is regularly proved. Now mark Tappan's words. "If the assumption be of unquestionable validity, then his (Edwards) position, is impregnable; for nothing can be more palpably absurd than the will determining volitions, by volitions, in an interminable series." Thus, by Tappan's own admission, Edwards' doctrine is true, and his own doctrine is false. What could we ask more?

T. L. K.

#### ART. V.—*The Election.*

WE went to the election ground. Thousands of our citizens had assembled, and were patiently waiting until they could reach the



crowded polls, and give in their votes. In various places we saw small coteries anxiously engaged in discussing the merits of their favourite candidates, and in calculating the prospect of their success. Most were eager, some were excited, none appeared indifferent. From early morn until late night, as we understand, the same dense multitudes crowded the stands. The scene was calculated to awaken reflection. We thought, how eager is this great multitude for the election of a particular candidate, and how cheerfully do they labour for his success, although probably personally unknown to them, and not expecting from his elevation any particular emolument; and yet, perhaps, the majority of them have never made their own "calling and election sure," which is a point of infinitely greater moment to each of them, and upon securing which, their eternal destiny is suspended.

We thought, too, how anxious must the candidates themselves be about the result, eager to hear every report, and alternately elevated and depressed, as their success seems to be more or less doubtful; and yet, perhaps, these very candidates have never thought of the importance of being "elect according to the foreknowledge of God," anticipating an elevation to a civil office for a season with more intense anxiety, than a glorious exaltation at the right hand of God.

We thought, too, here is a vast multitude divided in political opinion, and regarding each other with jealous feeling, and may it not be, that there will be a great and ever-enduring difference between them in the last great day? If, as may be supposed, some are the friends, and some the enemies of God, they differ morally and spiritually, more than they do politically, and this difference will be increased and perpetuated in eternity.

We observed, too, how closely the qualifications of each voter were scanned, and it forcibly called to mind the scrutiny which will be instituted in the last day into the character of every one who may endeavour to make out a title to a seat in the heavenly kingdom. The scrutiny in the first case may be evaded, in the last, it will be unerring.

We discovered that some became impatient, and would not wait their turn to cast their vote, and finally lost their opportunity; alas! how often do poor sinners, in a concern of infinitely greater moment, through impatience and want of perseverance, lose the favourable season of making their peace with God, and saving their own souls.

The crowd on an election ground, is a motley and mixed assemblage—virtuous, religious, profane, impious, intemperate; but oh! how glorious will it be to stand amidst the general assembly which shall compose the heavenly church, from which shall be excluded every thing which defileth, and where holiness shall be the characteristic of all!—*Presbyterian.*

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#### ART. VI.—*History of the Apocrypha.*

THE Council of Trent, (1546,) Session IV. passed the following decree: "The sacred, œcumenical, and general Synod of Trent, lawfully assembled in the Holy Spirit, the three legates of the Apostolic See presiding in it; having this object perpetually in view, that

errors being removed, the real purity of the Gospel may be preserved in the Church; which, promised aforetime by the prophets in the Holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated by his own mouth, and afterwards ordained to be preached to every creature by his Apostles, as being a fountain of all saving truth and instruction of manners; knowing, moreover, that this truth and instruction is contained in the written books and in the unwritten traditions, which, taken from the mouth of Christ himself by the Apostles, or handed down, as it were, by the Apostles themselves under the dictation of the Holy Spirit, have been transmitted to us; *receives and venerates, with sentiments of equal piety and reverence*, all the books, as well of the Old as of the New Testament, *since one God was the Author of them both*, and also the Traditions relating as well to faith as to morals, as dictated either by the mouth of Christ, or by the Holy Spirit, and preserved by an uninterrupted succession. Moreover it has determined to annex to this decree an index to the Sacred Books; lest a doubt should arise to any one which they be, that are received by this Synod." Then follows a catalogue of the books of the Old Testament, *with the Apocryphal books intermingled*, so that after Nehemiah, follow Tobit and Judith; after Esther, the apocryphal work entitled The Rest of Esther; after the Song of Solomon, Wisdom and Ecclesiasticus; after Lamentations, Baruch; in the middle of the third chapter of Daniel is inserted the Song of the Three Children; and after the twelfth chapter of Daniel, the Story of Susanna and of Bel and the Dragon; and after Malachi, the Macabees. Next is given a catalogue of the Books of the New Testament, the same as in the Protestant Canon; and the whole concludes with these words: "But if any one shall not receive, for sacred and canonical, *all those books with all their parts*, as they are accustomed to be read in the Catholic Church, and are set forth in the old Vulgate Latin edition, and knowingly and advisedly shall condemn the aforesaid Traditions, let him be accursed." Thus by this decree the Church of Rome enrols the Apocryphal books among the lively Oracles; and so amalgamates them by her arrangement, as to identify them therewith; and pronounces an anathema against all who do not receive and reverence them, and all the parts of them, with equal piety and veneration, as the other books of Holy Scripture. This decree, as well as all others enacted by the Council of Trent, is binding on all Roman Catholics; and accordingly it has been recognised by the Douay translators in 1610; by Bossuet a century afterwards, though his favourite scheme of reuniting the Protestants with the Church of Rome failed chiefly on this ground; and last of all by Bishop Doyle in his letters on the state of Ireland.

It is necessary, therefore, to ascertain on what grounds the Apocryphal books are excluded by Protestants from forming a portion of Holy Scripture. An excellent summary may be found in Dickson's Inspiration, p. 67—80, and Horne's Introduction to the Holy Scriptures, vol. i. 677—704. But there are many things of great importance to be known, particularly in the present day, which the nature of these works did not lead their authors to communicate.

It is universally admitted that the Apocryphal books were not recognised by the Jewish Church, as a part of the Canonical Scriptures; and to that Church the oracles of God were committed. This is fully admitted by the Editors of the Douay version in 1610.

"Who seeth not," say they, "that the Canon of the Church of Christ (meaning the Romish Church,) is of more authority with all true Christians, than the Canon of the Jews." Jehovah, who had determined "at sundry times and in divers manners," to communicate his will to the Jewish Fathers, gave the plainest directions for ascertaining the divine mission of those who assumed the character of his ambassadors; and from Moses to Malachi a succession of prophets was raised up, through whom the Word of God was distinguished from all spurious productions, while the failure of the predictions of pretended prophets, and the inflictions of signal judgments on them, secured the people from their deceptions. The books which compose the Old Testament without the Apocrypha, were received, and alone received in the Jewish Church, as written under the direction of the Holy Spirit. Josephus assures us of this; and adds, "During so many ages, no one dared to add any thing to these books, or to take any thing from them, or to alter any thing in them; for it is implanted in the nature of all Jews, immediately from their birth to consider these books as the Oracles of God; to adhere to them, and if occasion should require, cheerfully to die for them." And, finally, neither our Lord nor any of the Apostles, while they acknowledged the Old Testament and appealed to it, ever insinuated a charge of unfaithfulness against the Jews, on the ground of rejecting any sacred writings, any more than of adding to or corrupting the Holy Scripture. Thus previously to the rejection of the Jewish people, the Son of God stamped with his authority that part of revelation which had been committed to them.

It is not easy to ascertain the precise period at which the Apocryphal books became interspersed among the Canonical Scriptures, nor by whom, or by what authority this was done. Certain it is, that they are not mentioned in the catalogue of inspired writings, made in the second century by Melito Bishop of Sardis, who travelled into the East for the purpose of investigating the authenticity of the Sacred Writings; nor in those of Origen in the third century; of Athanasius, Hilary, Cyril of Jerusalem, Epiphanius, Gregory Nazianzen, Amphilochius, Jerome, Rufinus and others of the fourth century; nor in the catalogue of Canonical books recognised by the Council of Laodicea held in the same century, whose canons were received by the Catholic Church; so that, as Bishop Burnet well observes, we have the concurring sense of the whole Church of God in rejecting the Apocrypha.

The earliest account we have of these books occupying a place among the inspired records is given by Jerome, who tells us they were read for example of life and instruction of manners, but were not employed to establish any doctrine: and when the same learned person, near the close of the fourth century, formed the translation known by the name of the Vulgate, he prefixed to each book a short notice, in which the reader was informed of its character, and, *with respect to the Apocryphal books, distinctly warned, that they were not in the canon of Scripture.* Before the Reformation, the Vulgate contained these prefaces annexed to the title of each book. Besides these, Jerome wrote a preface of a more general character, entitled 'Prologus Galeatus,' or 'the helmeted preface,' for the purpose, as he says, of defending the inspired writings, and showing that all the others are to be ranked among the Apocrypha. In this prologue he distinctly states that these Apocryphal books 'are not

in the canon.' And as some of the Apocryphal writings are so blended with the inspired, as that the distinction might not be obvious to the more ignorant, as in the additions to Esther and Daniel, Jerome says, that while, to meet the prejudices of the ignorant, he retained these 'fables,' which were widely dispersed, yet according to his custom he had marked them with a spit or dagger placed horizontally, for the purpose of stabbing these intruders. Thus at whatever period the Apocryphal became blended with the sacred records, the care taken by Jerome to distinguish them, and the epithets he applies to them, make it evident that they were not looked upon as inspired or canonical.

In the fifth century, according to Augustine, when these books were publicly read in the Church, they were given to inferior readers, who read them from a place lower than that occupied by the bishops and presbyters, while reading the Canonical Scriptures.

A similar care was exercised in succeeding times. A short running Commentary, entitled the Ordinary Gloss, was placed in the margin of the Bible about the ninth century, in the preface to which the inspiration of the Apocryphal books is carefully denied; while in a note at the head of each of these books, it is expressly asserted that it is not in the canon; a distinction, says Cosin, in his history of the Canon, written as with a pen of iron that it might never be forgotten.

It was not till the Council of Trent, that these fables, as Jerome calls them, were intermingled with the inspired Oracles. Luther and his coadjutors in the work of Reformation had set the example of making the Word of God the only infallible test of doctrine and practice. Some of the leading tenets of the Church of Rome have no foundation in the Word of God; and Roman Catholics themselves appealed to tradition; but tradition the Reformers rejected as uncertain and liable to corruption, and the minds of the intelligent and pious went along with them. The Church was in danger; and the Council was convened to meet the tremendous crisis. This Bossuet himself, unwittingly but fully admits to have been the cause of summoning the Council. "The conduct of the Protestants," says he, in his correspondence with Leibnitz, while treating of this subject the Canon of the Scripture, "was intolerable; it was time to put an end to discussion by an eternal anathema."

Thus did the Council of Trent, by an arbitrary decree, in opposition to the testimony of the Jewish Church, the early Fathers, and the practice of the Church for sixteen centuries, pronounce uninspired books worthy of being received with equal piety and reverence as the Oracles of God; and yet this church claims to be infallible!

It was one of the noblest achievements of the Reformation to break the seals which the presumptuous wickedness of man had put on the Word of God, and to send it forth in all its simplicity and power as able to make men wise unto salvation through faith which is in Christ Jesus. In the Hebrew manuscripts and the Catalogue of the Fathers, and particularly in Jerome's prefaces, they found unimpeachable evidence that the Apocryphal writings had no claim to a place among the inspired books. Accordingly Wickliffe,—the Morning Star of the Reformation—inserted in his Bible, (1380) a prologue, even more decided in its language than the prefaces of



Jerome. Having enumerated all the canonical books, he added, "Whatever book is in the Old Testament, without these twenty-five aforesaid, shall be set among Apocrypha, that is without authority of belief." In 1395, Purvey, one of his disciples, prefixed to each Apocryphal book this notice:—"This be no book of belief."—Luther determined to separate these from the inspired books altogether, when he commenced his version of the Old Testament in 1523, the whole of which was not published till 1534; but as this was published in parts it was not the earliest edition in which the separation appears. Lonicerus, a Lutheran, was the first who actually made the distinction, in his edition of the Greek Septuagint printed at Strasburg by Cephaleus, in the preface to which he says:—"In the partition and series of these books we have followed Martin Luther, that single and celebrated Phoenix of Sacred Letters, who in his German version of the Bible, observed that order which you here see; hence we have collected in one bundle, at the end, those books which are called Apocrypha."

When Luther's edition of the whole Bible appeared in 1534, these books were placed between the Old and New Testament with this title: "Apocrypha; that is Books which are not to be considered as equal to Holy Scripture, and yet are useful and good to read." This title they still occupy in all Lutheran editions of the Bible. This was universally followed by the Protestant versions; by Olivetan's French version in 1535; Miles Coverdale's English Bible in the same year; and by the following editions of Rogers the Protomartyr in the persecution under Queen Mary, 1537; Cranmer's, 1539; and succeeding impressions.

This brief sketch is sufficient to show that the Apocryphal books are destitute of external evidence, to warrant us to give them a place among the inspired records. The grounds of their rejection are equally strong from an examination of the contents of the books themselves. This shall be shown in our next number.—*Dublin Chris. Mag.*

#### ART. VII.—*Biblical Criticism.*

The Spirits in Prison.—1 Pet. iii. 18—21.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached to the spirits in prison; which some time were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water. The like figure, whereunto even baptism doth now also save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being subject unto him."

Few are ignorant how variously these verses have been interpreted: and how gross and dangerous the errors they have been "wrested" to countenance.

The Church of Rome founds upon this passage her doctrine of a "Limbus Patrum,"—a place in which the souls of the ancient patriarchs were kept, to which Christ descended, and from which he carried them in triumph to heaven. Bishop Horsely, in his discourse on the passage subjoined to his translation of Hosea, has an opinion not very greatly different. He conceives that somewhere



about the centre of the earth, is a place appointed as the receptacle of departed spirits; where, in separated apartments, the souls of the righteous and wicked are kept till the day of judgment; and that our Lord's human soul descended thither, and announced to the antediluvians—most of whom, he thinks, were converted by the preaching of Noah, and by means of the awful catastrophe of the deluge—that the deliverance they had hoped for, had now been accomplished. The only difference between this and the opinion of the Roman Catholic Church is, that the latter fancies, that in this receptacle the souls are undergoing the refinings of a purgatorial fire; while the former supposes them to enjoy happiness, though not so perfect as will be conferred in heaven.

It was the opinion of Calvin, that our Lord descended to the place of torment, and there actually endured the pains of the damned; an opinion which he supposed to be countenanced by this passage.

It will not be necessary to confute any, or all of these notions by any elaborate reasoning; they are all alike unfounded in Scripture, and unsupported by this passage: as will appear by a plain exposition of it.

The Apostle urges the Christians to whom he wrote, to patience and fortitude under their sufferings, by the example of Christ; and warns them of the necessity of being possessed not only of the means of grace, but of pure, spiritual, vital religion: "For Christ," says he, "also once suffered for sins, the just for the unjust, that he might bring us to God." He who was perfectly holy died to expiate the sins of those who were unholy, that he might reconcile them to God, reinstate them in his favour, which they had forfeited, and raise them to acceptance with, and access to him. "Being put to death in the flesh, but quickened by the Spirit," the Apostle adds. His human body was put to death; but quickened—raised again by the Holy Ghost.\* The resurrection of our Lord is sometimes ascribed to the Father, sometimes to the Son himself, and sometimes to the Holy Spirit; because "These three are one," and because the resurrection of our Lord is the evidence of his Son-ship, and therefore it is properly ascribed to the Spirit, whose peculiar work it is to testify of Christ, and who raised him, by the Father's appointment.

The Apostle proceeds, "By which (Spirit,) he went and preached to the spirits in prison." Here observe, (1.) "Christ preached to the Antediluvians." The phrase "he went and preached," or "going, he preached," is a common *pleonasm* for "he preached;" though much stress has been laid on this phrase as proof of Christ's *personal* going and preaching to the spirits in prison. See Elsner's observations, who produces many examples from the New Testament, and from profane writers: one may suffice: Eph. ii. 14, 17. "For he is our peace, &c. &c., and *came and preached* (ἦλθεν καὶ κηρύττειν) peace to you who are afar off, and to them who are nigh." It is certain our Lord, after his resurrection, did not *go personally* to the Gentiles to preach peace to them. He preached to them by his Apostles only. But if Christ is said by Paul to go and do, what he did by his Apostles, he may with great propriety be said by Peter to go and

\*The words may be translated, "Put to death by flesh," that is wicked men, "but quickened by the Spirit," that is, his own Divine nature. The advantage of this rendering is, that it maintains *uniformity* in the clauses respectively.

do, what he did by his prophet Noah. (2.) Christ preached to the Antediluvians, "by his Spirit—the same Spirit by whom he was raised from the dead. The Spirit who spake by the ancient Prophets was the Spirit of Christ, as the apostle Peter elsewhere declares, 1 Pet. i. 11, 12; and this Spirit employed the instrumentality of Noah, who is called a preacher of righteousness, 2 Pet. ii. 6; see also Gen. vi. 3; Heb. xi. 7. (3.) Those to whom the Spirit of Christ, speaking by Noah, preached, "were sometime (or formerly,) disobedient, when once the long-suffering of God waited, in the days of Noah, while the ark was a preparing." The long-suffering of God waited 120 years; the building of the ark, and the addresses of Noah warned men of their guilt and danger; but blindness, obduracy, unbelief, and impenitence, rendered all ineffectual; and they perished—not only temporally by the flood, but spiritually and eternally by the righteous sentence of God. For (4,) they are now "Spirits in prison:" the term (*οὐρα*) *being*, by a common ellipsis, must be supplied.\* They are shut up under chains of darkness, suffering the vengeance of eternal fire.

The remainder of the passage is supposed to teach errors not less dangerous, and to be encumbered with difficulties not less needing elucidation; and therefore shall be considered in the next number. But how instructive is the passage now explained! The long-suffering of God waited; Noah preached; the Spirit spake by Noah; his actions spoke louder than even his words, of the impending danger; yet men disbelieved the testimony, disobeyed the warning voice, despised the faithful and merciful admonition; and ruin, alike inevitable and dreadful, was the consequence! And is it not so still? Is not God still "long-suffering and slow to anger?" Does he not "wait to be gracious?" Does he not cause the warning voice of his word to be heard? Does not his Providence often enforce it? And what is the consequence? A few, the monuments of the power and sovereignty of the grace of God, "believe and obey the gospel;" but how many remain in unbelief and insensibility: unawakened and unalarmed; unattracted and unmelted; saying, "Peace and safety, till sudden destruction cometh upon them!" And is not their guilt greater, their sin more inexcusable, and their misery more intolerable than that of the Antediluvians? "See that ye refuse not him who speaketh; for if they escaped not, who refused him that spake on earth, much more shall not we escape if we turn away from him who speaketh from heaven." Prov. i.; Rom. ii.; Heb. x. 26—29.

\* By the spirits in prison, however, *Τοις ἐν φυλακῇ πνεύμασι*, some understand the Apostle to describe, not their *present* state, but their *state when Noah preached to them*. They were imprisoned: so all men in a state of unbelief are said to be. See Isaiah xlii. 7. lxi. 1. Luke iv. 1, 18. John viii. 36. Acts xxvi. 18. 2 Tim. ii. 25. Heb. ii. 14. Nor is it a valid objection, that "spirits" must mean souls, in a disembodied state. Numb. xvi. 22, xxvii. 16.

"They that dream of the descent of Christ's soul into hell, think this place sounds somewhat that way; but, being examined, it proves no way suitable, nor can, by the strongest wresting, be drawn to fit that purpose. For, 1, That it was to preach he went thither, they are not willing to avow; though the end they assign is as groundless and imaginary as this. 2, They would have his business to be with the spirits of the faithful deceased before his coming, but here we see it is with the disobedient. And 3, His spirit here is the same with the sense of the foregoing words, which mean, not his soul, but his eternal deity. 4, Nor is it the spirits that were in prison, as they read it, but the spirits now in prison, which by the opposition of their former condition, *sometime or formerly disobedient*, doth clearly bespeak their *present* condition, as the just consequence and fruit of their disobedience.

ART. VIII.—*The Measuring Reed applied to the Temple of God, the Altar and the Worshipers.*

"And there was given me a reed like unto a rod, and the Angel stood, saying, Rise and measure the Temple of God, and the Altar, and them that worship therein."—REVELATION xi. 1.

THE command addressed to the beloved Apostle in the opening of the eleventh chapter of the book of Revelation is, in many respects, remarkable, and deserving of solemn attention. It was uttered by the Angel Jehovah—the exalted Mediator, who came down from heaven, holding in his hand, the "*Little Book*;" and as emblematical of his sovereign and uncontrollable authority over the communities of men, whether commoved and turbulent, or peaceful and prosperous; he is represented as standing with "his right foot upon the sea, and his left foot on the earth." It is delivered as introductory to the opening of the little book, which contains a view of the character, contentings, and ultimate triumph of Christ's faithful witnesses for the period of 1260 years, and of the complicated wickedness, and final subversion of Antichrist—the great system of iniquity by which the saints are oppressed. Spoken to the venerable Apostle when he was an exile in Patmos, "for the word of God, and for the testimony of Jesus Christ," it was evidently designed to be a directory not for himself alone, but to express a peculiar and standing duty of his proper successors—the faithful ministers of the Gospel, and those who are his brethren and companions "in tribulation and in the kingdom and patience of Jesus Christ." During the time that Antichrist reigns, and his unhallowed heaven corrupts the state, and pollutes the church, and faithful witnesses are in constant warfare with this dreadful system of evil, this great duty is especially incumbent. Purposes the most important and salutary are subserved by taking the measuring reed, and in obedience to the Angel's command, rising to measure the temple of God, the altar, and them that worship therein.

In various passages of Holy Writ, we read of an instrument similar to that spoken of in this verse, employed by Him that builds up Jerusalem, or by his chosen servants. Thus at the memorable era of building the second temple, Zechariah, the son of Berachiah, beheld "a man with a measuring line in his hand," who, in reply to the prophet's inquiry, said he went to "measure Jerusalem, to see what is the breadth thereof;"\* and afterwards as the build-ings progressed, the faithful in Israel are represented as forgetting the day of small things, and as rejoicing when they see the "*Plummet*," or measuring reed in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."† Thus, too, when, in the visions of God, the prophet Ezekiel beheld the future glory of the church, he saw a man "whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed."‡ And when the Apostle John had a prospective view of the surpassing glory of the church in the latter day, he saw a similar preparation for ascertaining the enlarged dimensions—"He that talked with me had a golden reed to

\* Zech. ii. 2.

† Zech. iv. 10.

‡ Ezek. xi. 3.

measure the city, and the gates thereof, and the wall thereof." In all these cases, the reed is employed as an instrument of measurement. The Church is represented as a spiritual building, reared up of costly materials, by the hand of a glorious and Omnipotent Architect, and to separate her from other communities—to regulate her order, and determine her advancement, the measuring line is applied.

This Reed, "like unto a rod," is without doubt, the word of God, contained in the Scriptures of truth. This is the grand rule of admeasurement, and by it all that pertain to the Sanctuary and its worship—to principles and persons, must be tried. Concerning every other rule that men impiously exalt to equality with the inspired word, or that is used to displace it, the indignant challenge may be put—"What is the chaff to the wheat, saith the Lord!" This is the law proclaimed from heaven, claiming on the part of its glorious Author universal homage. On all that is connected with the Church and its institutions, there must be stamped "Thus saith the Lord," else it has no proper claim to be adopted or retained. This rule alone is *perfect and invariable*, and therefore it is worthy to be received for the measurement of a building whose design was sketched in the Divine mind from all eternity, whose foundation was laid on the Rock of ages, and whose completion shall be amidst the eternal hosannahs of holy angels, and shoutings of "Grace, grace unto it." This rule was not intended to be brought down to the sinner, but it invariably aims to bring up the sinner to it, and by producing a change in his moral nature, to conform him to the likeness of its glorious Author. Rather than this holy rule should change or deflect from perfect rectitude, the great Lawgiver stooped down to offer obedience to his own law, and he declared that heaven and earth should sooner pass away, than one jot or tittle should pass from the law, till all should be fulfilled. The measuring reed, it is true, sometimes appears in different aspects. In a "day of small things," when the interests of Zion are low, and her cause and testimony are despised, it appears as a "*line of flax*," whereas, in the day of the Church's abundant prosperity, when she shall be as the New Jerusalem, coming down from heaven having the glory of God, it will be like a "*golden reed*"—costly, durable and precious. Still this is only in relation to its outward manifestations, and to the estimate in which it is held—in itself it is morally unalterable, the perfect, unchangeable and all-sufficient rule of rectitude. This rule is, moreover, to be *faithfully applied*. Experience goes to show that men will readily admit the most valuable general principles, while they have no intention of reducing them to practice. This, however, is altogether contrary to the Divine Word, as a law proclaimed to the children of men. The very idea of a measuring rule implies that it is given to be applied. It is not intended for mere speculation, nor offered alone as a law to be recorded in the Statute-Book, but never to be brought to bear upon men's principles or practice. It is given to the servants of God for the express purpose of general, constant and minute application. When the command is issued—"Bind up the testimony, seal the law among my disciples," it is added, to declare the necessity of particular application to all persons, principles and systems—"To the law, and to the



testimony: if they speak not according to this word, it is because there is no light in them."\*

The design of the admeasurement may be threefold.—1. *To distinguish between the professors of religion*, not only between those who remain in the outer court, and those who are in the interior of the temple, but also between those in the church, who have only a name to live, and those who are really written among the living in Jerusalem.—2. *To set apart to the Lord his approved people*, who, in reference to their being measured, are called *the rod and the lot of his inheritance*.—And 3. *To mark the faithful, in trying times, as objects of special divine care*. During the lengthened and trying period in which Antichrist reigns, the Lord graciously separates a people from among the nations: he gives them the internal seal of the Spirit, and calls them to visible holiness; he puts a special mark upon them in his providence, in times of public danger or calamity; he singles them out as witnesses for his truth, and honoured instruments of advancing his cause; and about themselves and all that pertains to them, he manifests unceasing care and jealous concern. They are measured and sealed, that they may be preserved. They are kept as the apple of the divine eye. Angels are charged to minister to them; gracious providences watch over and protect them; and the Lord himself is a "sanctuary" to them, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever." Concerning his Zion—the measured temple, and altar and worshippers, he declares—"I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." "He that toucheth you, toucheth the apple of his eye."† The principal subjects of consideration in the passage are the *objects* to be measured, and the command respecting them. These are the *Temple*, the *Altar* and the *Worshippers*. The phraseology contains an obvious allusion to the ancient temple, which was sometimes spoken of as divided into three courts.‡—1. The holy of holies, or most holy place.—2. The court of the priests, or holy place.—And 3. The great court, or court of the people. The comparison, as applied to the condition of the faithful followers of the Lamb, throughout Christendom, is strikingly applicable and beautiful. The inner court was small, as compared with the outer; the former was for the priests, the ministers of the Lord of hosts, while, at solemn seasons, the greater court was thronged with worshippers. Thus the limits of the visible church are large in comparison with those of the invisible; and the number of real Christians, who are "kings and priests to God and the Lamb," is very small when compared with the vast multitudes of mere nominal professors. Hidden as are the saints, and undistinguishable to outward observation, as they may oftentimes be, from others who are corrupt or hypocritical, or removed as they are from public notice, they are yet peculiarly favoured above others. While the great mass are rejected and left without any special care of the Lord of the temple, or enjoy only common blessings, in virtue of divine long-suffering, and their connexion with the righteous, the Lord sets apart the godly for himself—employs his servants to measure them—and constituting them vessels of mercy, depositories and witnesses

\* Isaiah viii. 16, 20.

† Zech. ii. 5, 8.

‡ See 2 Chron. iv. 9.



for his truth, in the darkest times, he distinguishes their lot above all others in the world, as he brings them at length to his glorious kingdom.

By the *Temple* is intended "the Church of God in her regular New Testament organization," comprehending her foundation, doctrine, government, discipline, extension, and, in fact, every thing that pertains to her constitution and continuance as a spiritual, distinct, and independent society. The *Altar*, being the place on which offerings were presented, and at which immediate intercourse was realized with the glorious King who dwells between the cherubim, is a fit symbol of divine worship. And the *Worshippers* are the persons who professedly draw near to God, through the institutions which he has devised and made known: they are measured in their professions, character, and conduct—in all their spirit and behaviour in the house of God, and in their deportment in civil society. The judicious Faber\* properly remarks, that "*Measuring the servants of God* is equivalent to *sealing* them. The *unmeasured tenants* of the outer court, and the *unsealed men* throughout the Roman empire, are alike the *volaries of the apostacy*: while *they that were measured, and they that were sealed, are the saints who refused to be partakers of its abominations.*"

We may consider, in order, the objects specified in the verse, in connexion with the command, to rise and measure them.

1. The admeasurement of "*the Temple of God*" respects the application of the Divine Word to every part of the building of mercy—the church upon earth. It is unnecessary to plead for this as a solemn and unalterable duty. Men are the materials of which the superstructure of the church is composed, as well as the appointed instruments for carrying on the building. The God of Zion is a holy and jealous God; his glory on earth is manifested in connexion with his church; and all that pertains to his house is with him matter of peculiar concern. Hence it is, that in the volume of revelation, while the account of the creation of the heavens and earth is given in one chapter, the construction of the tabernacle, and its utensils, occupies a large portion of the Old Testament Scriptures, and is frequently referred to in those of the New Testament. The tabernacle foreshadowed the spotless humanity of the Redeemer, and is frequently used as an emblem of the church, his mystical body. Material nature appears insignificant when compared with the grand mystery of redemption; and creation, with all its wonders, is regarded in the divine purpose declared to men, as only subservient to the grand design of raising up, out of the ruins of the Fall, a glorious spiritual building, which shall be a subject of wonder and admiration to redeemed men, and holy angels, throughout eternity. The oft-repeated command of God to Moses, when the tabernacle was to be erected in the wilderness, was—"See that thou make all things according to the pattern shown on the mount." A similar injunction was laid upon David, and conveyed through him to Solomon, his son, when the ancient temple was to be built. And when Ezekiel, in the visions of God, was favoured with prospects of the church's glory in New Testament times, he was shown on the mount of divine manifestation, the frame-work of a magnificent city, and an exalted personage employed in measuring its dimensions.† This reiterated

\* Vol. ii. p. 49.

† Ezekiel xl. xli. xlii. xliii.

representation evidently declares a special divine intention that there should be minute conformity in every thing about the church to the model sketched in the Word of God; and that, to ascertain and produce this conformity, this measuring reed should be frequently applied to the temple of God. Obligatory as is this duty, at all times, we cannot doubt that the King of Zion has been loudly declaring it to be specially incumbent at the present day. In the singular movements of his providence, within the last thirty years, the Bible has been spreading to an astonishing extent, and with unexampled rapidity, throughout the nations; and agency, good and bad, has been laid under contribution, to facilitate its universal diffusion and triumph. It is undeniable, as it is matter of frequent lamentation, that the circulation of the Bible is not yet accompanied in any remarkable measure by an application of its precepts to civil or ecclesiastical communities, or by the exemplification of its purifying truths on individual character. Still it is a cheering indication of the speedy approach of a day of universal light and love, that a Scriptural test—the true measuring reed, is put by the Mediatorial Angel into the hands of men of all ranks and stations. As we cannot, for a moment, doubt that the Scriptures will, despite of every opposing obstacle, in every succeeding year, continue to command a more enlarged diffusion—so, we anticipate, with confidence, the application of this test, in the actual admeasurement of all systems, principles and practices, until the thrones of despots, denounced in the Bible, shall be crumbled to atoms, civil government shall be established on a Scriptural model throughout the nations—and the Church in all its materials and policy shall be purged from corruption, and shall appear in its true character—a stately and fair spiritual fabric, the joy and delight of all the earth.

The measurement of the temple of God, according to the Divine direction, furthermore respects its *government or order*. The Scriptures expressly declare Zion's Head of power and living influence to be *one—exalted above all—everlasting and unchangeable*. He is assuredly not the Pope, as a spiritual Sovereign, nor the King or Queen of England, as an ecclesiastical Head,\* nor any earthly potentate however exalted. This honour pertains exclusively to him who obtained it by a right to which no other can advance the shadow of a claim—by the purchase of his own blood, and who, as a Divine person, can alone sustain the all-important relation. Concerning him it is said, "Other foundation can no man lay than that is laid, which is Jesus Christ." "He (The Father) hath put all things under his feet, and gave him to be head over all things to the Church."† Rejected of the builders, and still despised and rejected of men, he has, notwithstanding, become "Head-stone of the corner,"‡ and is the centre and Head, not of doctrine only, but of government and discipline too. In all things, Jesus, the King of Zion, has the pre-eminence, and the glory of this exalted sovereign should be reflected from every part of the Temple of God.

\* On what ground it can be affirmed that they who hold that the supreme Civil Ruler in these lands has authority to appoint or dismiss Bishops, and admit the royal supremacy in prescribing the church's creed, her form of government, the order of worship, the precise form of prayer to be used, and even the apparel of her ministers—yet maintain the Mediator's true and exclusive head-ship over the Church, we are utterly at a loss to determine.

† 1 Cor. iii. 2; Eph. i. 22.

‡ Ps. cxviii. 22.

The government of the Church is not left to chance or the will of men, nor to be settled by mere maxims of human expediency. It rests upon Immanuel's shoulders. He walks with jealous care and unceasing concern amid the golden candlesticks, and settles with minuteness the comely order of his house. The measuring reed of the word contains a prescribed form of ecclesiastical rule—which alone is of *Divine right*, designed to remain unaltered till the end of time. This cannot be *Diocesan Episcopacy*, for we search in vain in the records of the New Testament for such a figment; and one of the Oxford Tract writers is compelled to acknowledge that the system of Diocesan Bishops is but "*obscurely hinted* at in the Scriptures." It is not *Independency* which breaks the church's unity, destroys the liberty equally of ministers and people, and introduces anarchy and confusion. On the other hand, the outlines of Presbytery are clearly traced in the Word, as alone securing the glory of the Church's Head, and the edification and comfort of his mystical body. Keeping the eye upon the Divine measuring reed, this system, and this only stands approved, and all its parts accord with the pattern shown on the mount.

Again, the admeasurement of the Temple, has regard to the *discipline* of the house of God. Prelacy has no discipline, but what is arbitrary and despotic;—Independency, from its very nature, can make no effectual provision for the proper exercise of ecclesiastical authority; and in our own day, even under a purer system, there is a mournful indisposition apparent to apply a scriptural standard for the purification of the sanctuary. And yet, here the command of the Angel of the Covenant applies with peculiar force. The wall of the city is fourfold—its doctrine, worship, government and discipline being of equal extent. The Discipline of the Church is the *hedge* set divinely around the vineyard, without which the plants must be unprotected, and the church itself, instead of appearing in its true character as a "garden enclosed," is left like a waste common, to be trodden down by the foot of every traveller. Well might the illustrious Knox say concerning scriptural discipline—"without it, even the blessed Evangel itself cannot long stand." If we would apply the measuring reed aright in this article, there must be office-bearers duly qualified and properly appointed—they must take diligent oversight of the flock committed to their care, guard with jealous care the ordinances of the sanctuary, and especially put a difference between the clean and the unclean, in admitting to and excluding from the seals of the Covenant. Without this, there is no fidelity on the part of those who are intrusted with the keys of ecclesiastical authority—without it there can be no real and lasting prosperity in the church.

And not to insist farther at present, the measuring reed is to be applied to the *manner* of advancing the building. The glorious Architect is among the builders with the "*plummet*" in his hand for carrying forward the building according to the divine model. As in the erection of Solomon's temple, the costly materials were prepared beforehand, and the structure rose in silent grandeur and magnificence, so in efforts to build up or extend the church, there should be a watchful care to bring into membership only such as give evidence of being in reality the precious sons of Zion. When the promotion of the interests of party has a prominent place in schemes of church extension—and numbers and re-

spectability are taken as tests of a flourishing church; when *union* is proposed or effected on the sacrifice of valuable principle, we are sure that the abundant blessing of Heaven can never rest on such undertakings. On all these matters we have a clear and defined rule—we must not compromise truth, or hold it in abeyance for the sake of any imaginary advantages—we must constantly bring into application the measuring reed of the Divine law and testimony—and waiting God's time, and depending on his assured promise, we must stand aloof from all schemes that abide not this test, and promote only those that accord with this admeasurement.

## II. *The Institutions of Worship are to be measured.*

The command is, to rise and measure the altar, as well as the temple and worshippers. In allusion to the ancient ritual, by the *altar* we are often to understand the Redeemer's *atonement* and *intercession*, but in this, as in other passages, it obviously denotes the ordinances and institutions of worship. God is particularly concerned about his worship. The fire of jealousy burns hot near his altar; and all neglect, innovation, or corruption, are stamped with his marked disapprobation. Concerning divine worship, in general, it may be said, that it should be rendered to God in the name of Christ. The glorious Object of worship dwells in light that is inaccessible and full of glory; but his throne is surrounded with the rainbow of the covenant, in sight like an emerald; and it is approachable by "the sea of glass like unto crystal," the emblem of the shed blood of the Mediator. God is revealed as in Christ reconciling the world unto himself—not imputing to men their trespasses. The Mediator is the grand way of entrance into the holiest of all, and the channel for conveying every blessing that descends from the throne of God. He is the Great High Priest that presides over the house of God. The praises and prayers of the saints are to be brought to him, that they may be perfumed with the sweet incense of his mediation, and presented before the mercy-seat. Whatever we ask, whatever we do, in solemn worship, we are to ask and do it in his all-prevailing name, assured that thus alone we can be accepted of the Father—that thus only we can enjoy the benefits that we need.

In the institutions of divine worship, there should be the constant and particular application of the measuring reed of the sanctuary. Every part ought to be conformed to the divine model; nothing being added—nought diminished. No pretence of recommending or setting off the ordinances of worship can justify the decorations of the altar, whether they come from the hands of the mother of harlots, or from the King or Queen in Council. It has ever been found easy for men, disinclined to spiritual worship, to effect what an obsequious hireling priest accomplished for the idolatrous king of Israel, when he set up, in the Lord's house, an altar after the pattern of that at Damascus; and similar consequences may be expected to follow in all ages. God's altar will be forsaken, and men, influenced by the example of men in power, and a worldly priesthood, will speedily lose all relish for true and spiritual worship. But all this is the mere frippery of superstition, or the unwarranted invention of will-worship; and the Lord, who is a holy and jealous God, may justly say, in searching rebuke, to those that thus pollute his sanctuary—"Who hath required this at your hands to tread my courts?"



—"Bring no more vain oblations; incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting."\* Our own is a day when God's altar is deplorably contemned. Some have digged it down—many neglect and forsake it; while by others it is grievously profaned; and the altars that are frequented by many nominally Christian worshippers are very far from conformity to the model of the Divine word. Praise is corrupted by hymns of human composition; prayer is perverted by set forms, which are not only without scriptural warrant, but which, in the very nature of the case, are unfit to express the diversified feelings, and ever-varying wants of true worshippers. Sealing ordinances are desecrated by being indiscriminately dispensed to all, irrespective of approved character or qualifications; and even the solemn act of worship, the appeal to God by oath, is profaned by a superstitious and idolatrous mode of observance. While we should carefully measure the altar, we should stand aloof from all these abominations. God's altar needs not man's fancied improvements. When unadorned, it is adorned the most. If men who are the dupes of superstition, and who are misled by a pompous ritual, blame a scriptural worship for its naked forms, we have only to say, that it is God's prerogative, with which man may not dare to interfere, to prescribe the manner of acceptable service; and that God's altar, even when exposed to the external elements, or dilapidated by ruthless hands, is still to be greatly preferred to the altar of superstition with all its splendour, because it is the appointed place of accepted worship and hallowed communion. The measuring reed applied to the altar, moreover, exhibits the proper *manner* of divine worship. To be accepted, worship must be the homage of the heart—spiritual and sincere. "The true worshippers worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth."† Men should beware of offering "strange fire" of human passion or false zeal upon the altar; they should remember the signal judgment that overtook the sons of Aaron, when they were slain before the Lord, and their censers were nailed on the covering of the sanctuary, to be a perpetual warning against all presumptuous sinners. The command of Heaven is indeed express—"The fire shall ever be burning upon the altar; it shall never go out."‡ Holy love and zeal should mix with every act of worship, whether presented upon the altar, in the closet, the family, or the public assembly. There should be brought calm, fixed, solemn, and yet elevated affections, to the worship of God; and the fire enkindled by the Spirit within the heart, should meet the fire that descends from above to consume the sacrifice. It is not, assuredly, by carrying with us a sleepy, careless frame into the worship of God, that we can be said to have the fire burning upon the altar. All that is within us should be stirred up in God's worship; and, with the whole heart and mind, and strength, we should be employed in his service. Again, the *purity* of the altar is a characteristic prominently displayed in the Word of God. Those who minister at the altar should be "holiness to the Lord." Every offering presented upon it must be *washed* and *salted*, in token of purity internal

\* Isaiah i. 13.

† John iv. 23, 24.

‡ Leviticus vi. 13.



and external; and all the service should appear as a holy, consecrated service. The sins of the altar are especially offensive to God, and provoke his judgments. Hence, when the Mediator executes vengeance upon Antichrist, he is said to fill his censor with "the fire of the altar," and scatter it on the earth;\* and when the abominations in God's house are to be avenged, the command to the instruments of wrath is—"Begin at my sanctuary."† Would we be found at the altar which abides the admeasurement of the divine reed, we must resolutely and constantly oppose all neglect or pollution of the altar; and maintain pure and entire the ordinances of worship as God hath appointed them, rejecting human inventions, and cherishing habitually a holy, reverential, and elevated spirit. We must stand by the altar of God that others have forsaken, and rear again that which impious hands have digged down; and, looking to Christ, the great Altar, we should willingly surrender ourselves to him, binding, with the cords of faith and love, and solemn vows, to the horns of the altar, our every sacrifice.

### *III. The Worshipers are likewise to be measured.*

There must be the faithful application of a scriptural test, as well to them that worship in the temple, and at the altar, as to the temple and to the altar themselves. This is confessedly a difficult part of the work, and many that even have in their hands the measuring reed of the word, seek to be excused altogether from attending to this part of the command. Few apply a scriptural test closely to themselves, and, in general, men disrelish its application to them by others, should it even be by the accredited ministers of the sanctuary. To measure the worshippers, so as to make difference between the clean and the unclean, and to exclude the unworthy from the fellowship or sealing ordinances of the sanctuary, is not the way to be popular; and, therefore, the duty is either altogether neglected, or attended to in a superficial and perfunctory manner. Neither the church in its present lukewarm and degenerate state, nor the world may be expected to like such an application; and, wherever a faithful servant of God searchingly applies the word as a rule of character or conduct, he may calculate on the reception which an honoured Prophet once met from a wicked monarch: "I hate him, for he never speaks good of me, but evil." Yet is this part of the duty most important, and in the day of the trials of the witnesses under Antichrist, specially needed. While all should measure themselves by the perfect unerring rule of the sacred Scripture, ministers and elders, bearing office in the church, and having intrusted to them the measuring reed, are particularly required to apply this test to the character and conduct of men, whether they are within the church, or without its pale; whether in low or elevated stations in society. It is their solemn duty to measure by this rule the whole character of the church members—the doctrine which they hold, their profession and walk. They ought never to adopt as their rule the customs of society; the deceitful and ever-shifting standard of public opinion; or, the estimate in which men hold themselves, or fellow-members in a declining church. The solemn question with them should still be:—Does the character comport with the word of truth? and the utmost

\* Rev. viii. 5.

† Ezek. ix.

care should be employed to guard Divine ordinances from profanation by preventing the admission of unworthy persons. The measuring reed should be applied in preaching by discriminating characters, and by searching appeals to the conscience; and the discipline of the house of God is to be exercised for this purpose, that the privileges of the sanctuary may be withheld from those who have no proper right to their enjoyment. A faithful word pointedly spoken, and closely applied, will find men out; and the rule of admeasurement, when honestly used, will serve to cleanse the floor of the chaff that lies mingled with the precious grain. How many in our day neglect this solemn duty, and thereby delude persons who are in imminent danger, to think all is well, and thus do incalculable injury to the church! Those intrusted with the keys of authority in state churches, to a fearful extent neglect to measure the worshippers; they employ not a scriptural discipline to preserve the purity of ecclesiastical fellowship; and, thus they furnish the enemies of establishments with one of their principal weapons against them. And in other connexions too, when the great concern appears to be, to have numbers and respectability as the distinguishing properties of church-membership, there is a strong temptation not to apply the measuring reed closely to them that worship in the temple or at the altar. If they would apply it honestly, well do they know that their fellowship would be thinned, and that they might be called to see their members reduced nearer to a level, in point of numbers, with those of the faithful witnesses whom they condemn or reproach. Too many, also, who are in office in the church could not bear the application of the measuring reed to their own character and conduct; and it is vain to expect that they will bring a scriptural test closely to apply to others. The measuring reed must be in clean hands, else it will never be faithfully applied to the worshippers in the temple, nor can its application be expected to be followed with a blessing.

The *profession* of the worshippers should be measured. To stand approved, their profession should be scriptural, intelligent, full and solemnly made. As a profession of entire subjection to Christ, and of the whole truth, it should be ratified with solemn vows, and held fast, without wavering, notwithstanding all opposition. The worshippers should be *separate* from the world, as redeemed out of it, overcoming it by faith, and constituted a holy nation and a peculiar people. The measuring reed applied to their *temper* and *spirits* requires them to be distinguished by the meekness of Christ; to be clothed with humility, and to be possessed of that charity, "which thinketh no evil," and which is the "bond of perfection." The *unity* and *fellowship* of the worshippers, too, should be tested, by the measuring reed of the Word. Theirs should be "the unity of the Spirit in the bond of peace;" they should, as united to one glorious Head, act like members of the same body, and be members each one of another; and they should be distinguished for a holy fellowship. In short, the whole *practice* of the worshippers should be subjected to this admeasurement. The test is to be applied to the great outlines of the conduct, and even the minute parts of the walk and conversation should accord with it. The reality and power of internal religion is often seen in the faithful discharge of *relative duties*; and in every station, the worshipper at the altar should exhibit an eminent character, as the light of the world. Sincerity and consis-

tency should characterize the follower of the Lamb. His walk should be like the shining and advancing light; and the profession of the truth should be accompanied with a holy and attractive influence. The person who ministers at God's altar should cultivate a holy singularity; and in many of the common usages of society he can take no part, if he would walk worthy of his holy vocation. The drinking customs of the day—sinful amusements; and many of the practices common in business are unbecoming him who is, by profession, numbered in a holy priesthood. The Christian's conversation should, in all things, be such as becometh the Gospel. He should be an example to others—go before them in every good work, and always act so that the world may take knowledge of him, that he has been with Jesus. While we plead for the application of the measuring reed to others, we should never fail to apply it diligently to ourselves; and remembering that it is given for a universal and complete test, whatsoever things are true, or honest, or just, or lovely, or of good report; if there be any virtue, or if there be any praise, we should continually think on, and practise, these things.\*

Lastly,—These objects are to be measured by *way of special distinction and separation from others*. The court which is without the temple is commanded to be left out unmeasured; "for it is given unto the Gentiles; and the holy city shall they tread underfoot forty and two months." This is the predestined period of Antichrist's reign. Without waiting for a more specific exposition, by the "outer court" is intended the great body of the population of Christendom, considered as an outcast, apostate church. Applied to the Papacy, it is a striking representation of the degraded, miserable condition of those who are in connexion with it, during the time of the domination of the Man of Sin. The servants of God are commanded to "cast them out;" the original word carrying the idea of complete exclusion. They are not to be measured at all, as rejected from any part in the Divine special care; and they are given to be "trodden down"—to be polluted, degraded, and trampled upon by the Gentiles. These are not the literal Heathen, for they are not capable of possessing the visible church, or of partaking of its name; but they are, as it were, baptized Pagans; and from their defection, superstition, and idolatry, they are to be accounted rather Pagans than Christians. It is not those alone who are the professed votaries of Antichrist, that are thus excluded. They who contentedly live out of the pale of the visible church—who refuse to make a public confession of Christ before men—or to seal their profession at the Lord's table—expose themselves to manifold danger. Voluntarily absenting themselves from the temple, and not coming to the altar, they remove themselves from the particular gracious care that is extended to the measured worshippers; and they are liable to become the ready prey of errors, and the victims of immorality. The baptized youth of the church should take warning: their condition, while they continue in the outer court, and refuse to wear Christ's yoke, or to be publicly known as his followers, is far from safety. And all who are unconcerned about the temple and altar that are according to the divine model, or who adopt systems that are leavened with Antichristian error, or in which a scriptural test is not applied

\* Phil. iv. 8.

to the worship of the sanctuary and the persons who are connected with it, have reason to fear this melancholy rejection. We do not affirm, that all those individuals, or sections of the church, that undervalue a scriptural test, or that countenance some corruptions, are excluded wholly from the Divine special care; but the inspired command, on which we are commenting, we conceive, warrants us to maintain that they are in a dangerous state when the measuring reed is in any particular neglected; and that full protection and privilege can only be realized by those who, in simplicity, and godly sincerity, both in reference to themselves and others, rise and measure the temple and the altar, and them that worship therein.

In adverting to the *obligation* and *importance* of the duty of applying the measuring reed, it may be observed that it is especially incumbent upon *Ministers, Elders, and Public witnesses* for the truth. The Redeemer alone, by the Spirit, fully and efficaciously measures the Temple, the Altar, and the Worshipers. He has the measuring line in his hand; he is among the Builders for their support, direction, and encouragement, and while with eyes like a flame of fire, he inspects every part of the building, he marks with disapprobation that which is built with unhewn stones and untempered mortar. The ministers of the Church are instrumentally and officially to measure the temple and the worshippers. To them are committed the lively oracles of God, the supreme and infallible standard; and the King of Zion has enjoined them, in terms of the commission which he has given them—to teach whatsoever he has commanded. They are to study the word with minute and prayerful attention—they should esteem it precious—they should frequently measure themselves by it, and bring it to test their frame of mind, the temper of their spirits, their duties and their whole conduct. Called to be *standard-bearers*, and acting under a solemn responsibility, they should discard ease and considerations of worldly expediency, and faithfully hold forth and apply the Divine rule of admeasurement. This is the only course in which they may expect the blessing; let them overlook or neglect the application in any part, and though they may have been building upon the good foundation, their works shall be destroyed, while they themselves shall be saved, yet so as by fire. The work of the witnesses during the reign of Antichrist chiefly lies in the application of a scriptural standard, whether to civil or ecclesiastical systems, or to men possessed of official power throughout the nations. The *Two Witnesses* do incalculable good by pursuing this course during days of darkness and degeneracy. It is impossible fully to declare the benefits to the world of the self-denying labours of one faithful witness—and when the whole company shall have finished their testimony, and the millennial morning shall break upon the Church, all kindreds of the nations shall then confess that the proper application of scriptural principles is the true source and foundation of all their order and prosperity. This is the peculiar work and office of the witnesses now before the Churches. Others will occasionally assert important scriptural principles of social order—they may admit the doctrine of Messiah's Headship, the duty of Covenanting, and a scriptural institution of civil rulers; they may argue in favour of a right discipline in the Church, and for the purity and integrity of the or-



dinances of religious worship; but it is the part of faithful witnesses alone, *to plead for the proper application of these principles*, and to refuse connexion with all systems that compromise them. How can they do otherwise, and be true to their character, and faithful to the great trust reposed in them? Standing before the God of the earth, as the two "*torch-bearers*," and the two "*Anointed ones*," they must bring the light of Divine truth to bear upon all institutions in Church and State—and as consecrated priests to God, they are to guard the altar with holy jealousy, and to protect it from all contamination. Shining as lights in the world, they should constantly labour that others may be translated out of darkness into God's marvellous light.

The duty is *incumbent upon the members of the Church*. Office-bearers will not long continue to apply the measuring reed of the sanctuary, when the people become indifferent. Need we say that the members of the Covenanted Church have a peculiar interest in attending to this great duty? They should rise and measure the temple and the altar, and them that worship thereat. This was the way of our fathers, and we should delight still to walk in it. We believe that it has been the honesty, simplicity, and prayerfulness of our people that have secured for the Church a faithful ministry, and purity of ordinances. How did they labour in past times, to effect these valuable ends, while they held fast the word of their testimony? Assuredly not by lending an ear to the cavils which men of a time-serving spirit bring against valuable principles, nor by jumping into measures of reform or union, that were not framed upon a scriptural basis, nor by shrinking from the avowal of truth through the fear of man. They rose and measured the temple, and the altar, and the worshippers. They were careful to conform themselves and their families to this Divine model. Being "*very jealous for the Lord God of Israel*," they could not suffer sin on their brother, but reproved it with all fidelity. In *Societies*, it is incalculable what good *one* venerable man or woman has often done by the frequent and close application of the measuring reed. There may be some asperity in the manner, there may be something of rudeness in the application of the word for correction, reproof, or instruction in righteousness, and persons may be ready to blame the faithful reprove for rudeness and censoriousness, but such persons are in reality the sinews and the life-preservers of the Church. While they bring themselves daily to the Divine rule, and mourn in secret over their numerous deviations from it, their great concern is to see others walking in the light of the living, and to have all within the church conformed to the pattern shown upon the mount. And, throughout the community at large, those individuals are of immense utility who, themselves living as the salt of the earth, carry with them the measuring reed of truth, and point out its application to all systems or persons that affect the interests of Zion. The members of the Church should aim to be distinguished in this particular. Those who are really worthy, who may be the objects of censure, will afterwards love their faithful reprovers, though at first they may have been offended, and when they are gone the fruits of their honest counsels may spring forth and appear rich and plentiful.

The command, we remark farther, enjoins a work of *activity* and *difficulty*. We are bid to rise and measure. Would we act as approved witnesses, and be instrumental in advancing the cause of truth and righteousness by applying a scriptural standard? We must shake off sloth, gird up our loins, and betake ourselves to the work of measuring the altar. Occasions will be constantly presenting themselves when, if we would judge rightly, or be in safety ourselves, or do good in the Church, we must have recourse to the measuring reed. The enemy will tempt us to sit still; our own hearts will readily suggest considerations of ease, or profit, or pleasure, in declining the duty; there will be opposition both within the church and without, and we must always calculate on difficulty and reproach, more or less, in its performance. Yet, as it has been well said, "Divine commands are enablings." If we honestly betake ourselves to the duty, we shall be supported and strengthened. The promise guaranties supernatural power to uphold and to give ultimate and assured success. The occurrence of difficulties will, mean while, nerve to more vigorous and persevering exertions; the cause itself will sustain and ennoble all who are vitally connected with it—and when it shall finally triumph, the very remembrance of past trials and difficulties will mightily enhance the victory.

While the duty of applying the measuring reed is to be attended to during the whole period of the Anti-Christian apostacy, it is specially incumbent in the last days of the Man of Sin. Previously to Babylon's downfall, we have reason to fear that the governments of the earth will become more corrupt than before, and that the churches will recede more and more from a scriptural standard. The voice of a faithful testimony against prevailing evils will become more indistinct—perilous times will come, and the love of many will wax cold. Instead of relaxing their efforts or laying aside their standard, under the delusion that some fancied reforms in the State, or that some improvements in the church are accomplishing all that the friends of the truth could desire, they should apply the measuring reed more closely, and bring to the clear test of Holy Scripture every change, and every institution in civil or ecclesiastical society. The state of affairs throughout the churches, and civil society in our own day, proclaims aloud the necessity for such a course. Our fathers of a former age diligently attended to the duty of applying a scriptural standard. There are temptations manifold to their descendants, to neglect it—but the truth is, there never was a period in the history of the church, when the duty was more called for or important than at present. There has been a vast increase of infidelity in late years,—there is a growing indifference to the great scriptural principles of social order, and a relaxed sense of moral obligation is painfully observable through all classes of society. Plans of reform or union are adopted, in which valuable attainments of a former day are overlooked, and in which there is the unblushing violation of solemn vows. A principal part of the last trial of the witnesses may arise from this very cause. A gradual, but general apostacy may overspread the churches: an "hour of temptation" shall come upon the whole world; and a public testimony against open defection shall be silenced throughout Christendom, while error and wickedness shall predominate. Against all defection of this kind faithful witnesses are to bear distinct testimony. It is better at any time to suffer than to sin. The

application of the Divine measuring reed will for a time stay the tide of apostacy—and when it may prevail so as to sweep away all barriers, still they who keep the word of the Redeemer's patience are safe. They are kept in the King's pavilion in the evil day—they triumph when they fall—and in a little space, the measuring line which they hold will come into universal application. A scriptural standard will be applied to things civil and political, as well as to the temple and the altar—men shall be blessed in the Redeemer, and all nations shall call him blessed.

We only wait to remark, that the measuring of the temple, the altar, and the worshippers, is an eminent means of *reformation* and *revival* in the church. Many boast of reform and talk loud of revival, who leave the measuring reed wholly neglected, or who apply it to some part—such as doctrine, while there is little concern about the purity of the discipline and the worship of the Sanctuary. All such partial application of the law and testimony is displeasing to Him who walks amid the golden candlesticks, and whose name is Jealous. In every distinguished era of revival mentioned in the Scriptures, the measuring reed is brought into early notice. When the Second Temple was to be built, the man with the measuring line went forth to “measure Jerusalem,”\* accurately and minutely to determine the dimensions of the restored city—and when to the admiring eye of the prophet Ezekiel was presented, in vision, times of remarkable revival under the New Testament, he saw once and again the instrument of measurement brought into application.† In two of the most eminent seasons of revival that have ever been in the Church—in the Apostolic age—and at the era of the Reformation, there was a most careful application of a scriptural standard. The master-builders at these times brought the Sacred Word to bear upon every thing connected with the house of God. They applied it to the foundation—the doctrine, the materials, the order of the church, and those who worshipped within the temple. Through the good hand of their God upon them, they built and prospered. We must go and do likewise, if we would see “Jerusalem as a city compactly built together;” and if we would behold the tribes of spiritual worshippers repairing thither, and her palaces enjoying abundant prosperity, we must ourselves seek higher conformity to the unerring rule of faith and practice; and in steadfastness, diligence, and holy activity, rise and measure the temple, the altar, and them that worship therein.—*Belfast Covenanter*.

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ART. IX.—NEW PUBLICATION. *The Works of W. Chillingworth, M. A. containing his book, entitled, The Religion of Protestants a safe Way to Salvation, together with his Sermons, Letters, Discourses, Controversies, &c. First American Edition, Philadelphia, 1840, 764 pages, 8vo.*

This author was born in the city of Oxford, England, 1602, and died at Chichester 1643, or 4. He was educated in the Episcopal church; embraced Popery, which he soon renounced, and declared in favour of the Arians, but subsequently subscribed the thirty-nine

\* Zech. ii.

† Ezek. xl. xlii.

articles of the church of England, on his admission to the chancellorship of the cathedral church of Sarum, &c. From a cursory perusal of this volume, the author appears to have been a man of genius and learning, without any very fixed principles of religion. His reasoning displays skill, is generally clear, and often forcible. But as it rests upon an uncertain unsubstantial basis, so it leads to erroneous and dangerous conclusions. The fathers and tradition constitute the *basis*, and human reason the *superstructure* of his system. The reader is not instructed in a knowledge of the lively oracles of God; he is merely amused with the opinions of men, handed down through many generations and moulded into the ever-varying peculiarities of each successive period. Its influence cannot fail to be pernicious. It is published and patronized under the auspices of Episcopalians; and if generally approved by them as a faithful exhibition of the basis of Episcopacy, that system is farther removed from the scriptures, than has been generally supposed, and the foundation of the house is nothing better than sand. The argument by which "the Apostolic Institution of Episcopacy is demonstrated," is subjoined in the words of the author:—

"Episcopal government is acknowledged to have been universally received in the church, presently after the apostles' times."

"Between the apostles' times and this presently after, there was not time enough for, nor possibility of, so great an alteration."

"And therefore, there was no such alteration as is pretended. And therefore, episcopacy, being confessed to be so ancient and catholic, must be granted also to be apostolic: *Quod erat demonstrandum.*" P. 525.

On this argument we offer the following plain observations to plain men:

1. Admitting, for argument's sake, the truth both of his proposition and predicate, neither of which ever have been, nor can be satisfactorily proved, Episcopacy is here clearly based on human authority, doubtless because no higher can be adduced in its support. Consequently faith in Episcopacy is a human faith, because our faith cannot rise above the testimony on which it rests; but the faith of the Christian is a divine faith, resting upon divine testimony, the truth of God, who cannot deceive. "My speech and my preaching was not with enticing [persuasive] words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii. 4, 5.

2. Even though it could be proved satisfactorily that episcopacy prevailed "presently after the apostles' times," that could never prove its validity; because primitive Christianity was speedily corrupted, even in the time of the apostles, by Jewish prejudices and Pagan superstitions. "Even now," says John, "are there many antichrists."

3. If this argument be good for any thing, it would prove celibacy a



Christian duty and marriage a sin, more satisfactorily than episcopacy. Mr. Taylor, who is also an Episcopalian, in his "Ancient Christianity," has satisfactorily proved that *perpetual virginity* was universally taught as a Christian duty "presently after the apostles' times." Between the apostles' times and this presently after there was not time enough for, nor possibility of, so great an alteration. Therefore *perpetual virginity*, being confessed to be so ancient and catholic, must be granted also to be apostolic. We did not intend to enter into the episcopal controversy, but notice a new publication. We shall therefore conclude with the single remark that the prevalence of episcopacy may be owing, in a great measure, to the truth of the Latin proverb—"Men are led without difficulty into the belief of that which they passionately desire."

#### ART. XI.—*Church of Scotland.*

The following letter has been addressed by Dr. Chalmers to the Rev. R. Buchanan, of Glasgow, with reference to the articles which have lately appeared in the *Times* newspaper on the Church of Scotland question.

*Burntisland, Sept. 4, 1840.*

*My Dear Sir,*—I feel obliged by your having pointed out to me the adverse articles on our Church question, which have recently made their appearance in the *Times* newspaper. I shall not be tempted to make any reply to them. There would be no end of it. I have now, I trust, made my last effort in the way of authorship upon this subject, nor will I recall this purpose in the vain hope of putting down either the wilful perversity of our determined opponents, or their obstinate misunderstanding.

We make no surrender of the principle of non-intrusion by quitting the Veto Law, and giving effect to that principle in another form. On the contrary, instead of regressing, we shall make a movement in advance. Of all the methods by which provision could be made for the will of the people in the appointment of ministers, a dissent by a majority was selected for the purpose of making the least possible invasion on the will of the patron. Should we now return to the direct call, and require the assent of a majority, we shall thereby institute a far more stringent and frequently recurring check on the exercise of the patronage. At all events, the cause of non-intrusion never can be abandoned; and that not from a point of honour, but in the spirit of resolved adherence to a principle. I never would have ventured to propose a resiling on the part of the Church, from the Veto Law, had it not been for the confidence I have in the equal, if not the superior, efficacy of other expedients for securing the privileges of the people. If I had had any serious doubt upon this subject, I should have felt that the present form, as well as the unalterable principle, must be maintained till some other method had been adopted, for practically securing this great constitutional maxim of Presbytery, "That no minister shall be intruded into a parish contrary to the will of the congregation."

I could not reduce any three or four propositions into one, or

state them otherwise than in the order of a successive enumeration. But the Church is not on that account to enter blindfold on the first step, and without a prospective reference to the steps that follow. If not reasonably sure of an effectual substitute for the Veto Law, she should remain where she is, content to suffer all, whether in the way of obloquy or persecution, till she has obtained the practical establishment of the great principles for which she is contending.

The idea of relinquishing our prosecution of the Strathbogie ministers, is utterly preposterous. They have disobeyed the repeated injunctions of their ecclesiastical superiors; and they profess to have done so, not in obedience to the opposite injunctions, but in conformity to the opposite judgment, of a civil court. What the matter of these injunctions or of this judgment is, is of no earthly importance. We cannot do otherwise than proceed against our refractory ministers, unless we mean to surrender to the paramount authority of the civil over the ecclesiastical in all time coming. But you will not expect me to repeat the demonstration, which has already been given a thousand times, against the Erastianism of our adversaries—still unquenched, I observe—I fear unquenchable.

It is now too manifest that the opposition of the church's enemies is of such a character as to make a reconciliation of the two elements of patronage and the popular will, a vain and hopeless enterprise. I shall labour for them no more. A repeal of the Act of Queen Anne seems the only solution of our difficulties. A patronage which refuses to be checked and regulated for the good of the people, ought to be extinguished. I ever am, my dear sir, yours most truly,

THOMAS CHALMERS.

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[From the Presbyterian.]

#### ART. XII.—*Tappan's Review of Edwards on the Will.*

In a former number of this paper, we attempted to point out an instance in which Tappan, in his Review of Edwards, makes a mistake which is fatal to his own cause. Our remarks had reference to his assertion that Edwards' argument against a self-determining will depends on the "*assumption*" that if the soul in the power of willing cause volitions, it must cause them by volitions.

Having asserted this, Tappan attempts to answer Edwards' argument by meeting the "*assumption*;" in doing which, he employs an indirect argument and a direct argument. We propose, at present, to examine his *indirect* argument against Edwards' "*assumption*." It is as follows: "Take any other cause: there must be some effect which, according to the general views of men, stands directly connected with it as its effect. The effect is called the phenomenon, or that by which the cause manifests itself. But how does the cause produce the phenomenon? By a causative act: but this causative act, according to Edwards' reasoning, must itself be an effect or phenomenon. Then this effect comes between the cause and what was at first considered the immediate effect: but the effect in question must likewise be caused by a causative act; and this causative act, again being an effect, must have another causative act before it, and so on *ad infinitum*. We have here, then, an infinite series of

causative acts—an absurdity of the same kind with an infinite series of volitions.”

We are here told that, according to Edwards’ reasoning, namely, that if the will causes volitions it must cause them by volitions, which is absurd, it follows that if a cause in the natural world causes effects, it must cause them by effects, which is also absurd. We will endeavour to overthrow Tappan’s argument by showing that no such thing follows from Edwards’ reasoning.

An act of the will, means the will in exercise. But if the will causes a volition, it must be in exercise in doing so; that is, if it cause a volition, it must do so by an act of will. And the ground of the absurdity of such a notion is this: that the act of will by which that volition is caused must also be caused by the will. But when we say that a cause in nature produces effects, no such absurdity follows; thus, a causative act means a cause in exercise. But when the cause produces effects, it must be in exercise in doing so; that is, when it produces effects it must do so by causative acts. The reason why no such absurdity is involved in this is, because it does not follow that the causative acts by which the effects are produced must also be produced by the cause.

Tappan’s fallacy in his argument lies in these words: “but this causative act, according to Edwards’ reasoning, must itself be an effect.” And the fallacy plainly appears when we look at Edwards’ reasoning. He says that if the will causes its own volitions, it must cause them by volitions. Now, what follows from this? Why just what Edwards himself would have admitted, namely, that if a cause in nature causes its causative acts, it must cause them by causative acts. So that no such absurd consequence as Tappan deduces follows from Edwards’ argument against a self-determining will; and Tappan’s indirect argument against what he calls Edwards’ assumption is vain, and will never be otherwise than vain, until he proves to the world the absurdity, that a cause can cause its own acts. We will perhaps notice his *direct* argument against Edwards’ “assumption” at another time.

J. L. K.

#### ART. XIII.—*Political Ambition—its End.*

While the Presidential election is the all-engrossing topic, it is fitting that we should try to bring valuable instruction from it. And we know not in what way we can do it better, than by pointing to the end of all successful ambitions in politics. John Q. Adams declared in Congress, that the four years of his presidency were the most unhappy years of his life. And an article which is going the rounds of the papers, makes one of Mr. Van Buren’s friends say, that the cares of office have so exhausted his frame, that he appears like a man recovering from a long and severe sickness. Here then is a true picture of the happiness gained by reaching the highest post of political honour. The elevation to that honour, for which so many of our leading politicians are sighing, and making such immense sacrifices, is only a plunge into an ocean of cares and vexations.

And yet with the undoubting knowledge of this fact, there are thousands of the leading minds in the political world, who would be willing to assume that post, though it were in a degree ten-fold of what it is, a bed of thorns. Thus we see that ambition charges

the mind with a spirit at war with its own peace, and seeks gratification by rushing, with open eyes, right into a scene of wretchedness. It is a fever of mind, or rather a delirium, which seeks to alleviate itself by painful inflictions. As the man possessed of the devil was found cutting himself with stones, to relieve his anguish, so these show themselves possessed with a spirit similar to that of him who caught a fall from heaven to hell, by seeking to climb higher and take the throne of God.

And the spirit which actuates all office seekers, high or low, is the same, and from the same source, and tending to the same unhappy results. So far as the present political agitations are made by the struggles of ambitious men for office, they present the spectacle of thousands of the most gifted men of the nation contending for the prize of wretchedness, and the privilege of making themselves unhappy. Truly "what shadows we are, and what shadows we pursue!"—*Puritan*.

#### ART. XIV.—*The Scriptures.*

A nation must be truly blessed if it were governed by no other laws than those of the Bible; it is so complete a system, that nothing can be added or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, and a rule for subjects; it gives instruction and counsel to a senate, authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentences; it sets the husband as lord of the household, and the wife as mistress of the table, tells him how to rule, and her how to manage. It entails honour to parents, and enjoins obedience upon children; it prescribes and limits the way of sovereigns, the rule of the rulers, and authority of the master; commands the subjects to honour, and servants to obey; and promises the protection of its author to all who walk by its rules. It gives directions for weddings and burials; it promises food and raiment, and limits the use of both; it points out a faithful eternal guardian to the departed husband and father; tells him with whom to leave his fatherless children, and in whom the widow is to trust; and promises a father to the former and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the right of the first born; and shows how the younger branches shall be left. It defends the right of all, and reveals vengeance to the defrauder, over-reacher and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever were revealed. It contains the best law and profoundest mysteries that ever were penned. It brings the best tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life, immortality, and shows the everlasting glory. It is a brief recital of all that is past, and certain prediction of all that is to come. It settles all matters in debate, resolves all doubt, and eases the mind and conscience of all scruples. It reveals the only living and true GOD, and shows the way to Him; and sets aside all other gods, and describes the vanity of them, and of all that put their trust in them.



# ART. XV.—*A Catechism on the Government and Discipline of the Presbyterian Church.*

"Show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."—Ezekiel xliii. 11.

## PREFACE.

The Compilers of this Catechism do not publish it in an unkind spirit towards Christians of other denominations, nor with the view of provoking controversy, but for the following reasons:—

1. In these days of conflicting opinions, they deem it a matter of essential importance to the Presbyterian Church, that her members, and especially the rising generation, be thoroughly instructed in their peculiar and distinguishing principles.

2. They regard as *false* and *unscriptural* the opinions which many are disposed to advocate,—that no particular form of Church government and discipline is of Divine institution, and that churches may adopt whatever form seems to them most expedient.

3. They believe that the glory of Christ, the extension of his kingdom, and the salvation of souls, are intimately connected with the faithful administration of his ordinances and laws, according to the form of government which He has instituted in His Word.

4. And that, they are persuaded, is the *Presbyterian form*.  
Glasgow, 1838.

## I. WHAT is meant by the Church of Christ?

Either the whole body of his redeemed people, or the whole body of professing Christians on earth, and their children. Eph. v. 25, 27, "Christ also loved the Church, and gave himself for it, that he might present it to himself a glorious Church. Acts ii. 39, 47, "For the promise is unto you, and to your children." "And the Lord added to the Church daily, such as should be saved."

II. How is the Church, in this general sense, usually distinguished?

Into the invisible and the visible Church.

III. Is the Greek word (*Ecclesia*;) translated Church in the Scriptures, confined to these two meanings?

No. It is used in various senses. It signifies—

1. Any general assembly or congregation of people; (Acts xix. 32,) "for the assembly (*Ecclesia*) was confused."

2. An assembled Council, either of civil judges,—Acts xix. 39, "It shall be determined in a lawful Assembly, (*Ecclesia*;) or of ecclesiastical rulers, Matt. xviii. 17, "Tell it unto the church," &c., (*Ecclesia*.) The Church consists of rulers and ruled, Heb. xiii. 17. And according to the order of all well-regulated Societies, complaints are laid before the Rulers. It was so in the Synagogues of the Jewish Church; and, therefore, as spoken by our Lord, and understood by his disciples, the word Church, in this verse, will mean the Rulers.

3. Any particular congregation of Christians. Col. iv. 15, "And the church which is in his house."

4. Several congregations, or Churches, considered as one body under the same general Judicature. 1 Cor. i. 2, "Unto the Church of God which is at Corinth;" compared with chap. xiv. 34, "Let your women keep silence in the Churches." Also, Acts viii. 1,

"The Church which was at Jerusalem;" compared with xxi. 20, "How many thousands," or (as in the original) "myriads." A myriad is ten thousand. Many myriads must have made many congregations in Jerusalem,—all called the Church, under the jurisdiction of the Apostles and Elders, Acts xv. 6; and xvi. 4.

IV. Is the word *Church* used, at present, in this last sense?

Yes. We say the Church of Scotland,—the Church of England.

V. Is it a matter of indifference to what Church we belong?

No. It is our duty to join and adhere to that Church which is most agreeable to the Holy Scriptures in its doctrines, constitution, forms, and discipline. 1 John iv. 1, "Try the spirits whether they are of God." 1 Thess. v. 21, "Prove all things; hold fast that which is good."

VI. Has the Christian Church, as a visible society, a form of government peculiar to itself?

Yes. It is a kingdom having laws enjoined by Christ, and its members consist of the rulers, and the ruled. John xviii. 36, "My kingdom is not of this world," &c. Heb. xiii. 17, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls."

VII. Where do we find the ordinances and laws by which it is governed?

In the word of God alone. Isa. viii. 20, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Rev. xxii. 18, "If any man shall add to these things, God shall add unto him the plagues that are written in this book."

VIII. What is the form of Church government which is founded on and agreeable to the word of God?

That which is called the *Presbyterian form*. It is so called from the word *Presbyter*, signifying *Elder*, which is the usual Scriptural name for the rulers of the Church.

IX. What are the general and fundamental principles of this form of Church Government?

The supreme headship of Jesus Christ, the official equality of its Ministers, the office of ruling Elder, the election of its officers by Church members, and the ministerial and subordinate authority of its Church Courts.

X. What is meant by the supreme headship of Christ?

That He, and He alone, is the King and Head of the Church, and that no other person or persons have any authority to decree rites and ceremonies, or institute offices, in the Church. Ps. ii. 6, "Yet have I set my king upon my holy hill of Zion," 1 Pet. v. 3, "Neither as being lords over God's heritage, but being ensamples to the flock." Eph. v. 23, "Even as Christ is the head of the Church." Matt. xxviii. 20, "Teaching them to observe all things whatsoever I have commanded you."

XI. How many kinds of office-bearers did Christ appoint in his Church.

Two kinds,—extraordinary and ordinary officers. Eph. iv. 11, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers."

XII. What were the extraordinary?

Persons endowed with supernatural gifts and extraordinary authority; as apostles, evangelists, and prophets.

### XIII. For what purpose were they appointed?

To make known the will of Christ, settle the constitution of the Church agreeably thereto, and commit the administration of it to ordinary and permanent officers. Tit. i. 5, "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting." 2 Tim. ii. 2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

### XIV. Had they any successors as extraordinary officers?

No. We do not read of any having been appointed or ordained to succeed them in their higher office as apostles, evangelists, or prophets. Acts xiv. 23, "And when they had ordained them *Elders* in every Church."

### XV. What are the ordinary Church-officers appointed by Christ?

Presbyters or Elders, (called also Bishops or Overseers,) and Deacons. Acts xx. 17, "And from Miletus he sent to Ephesus, and called the Elders of the church." Philip. i. 1, "To all the saints in Christ Jesus at Philippi, with the Bishops and Deacons."

### XVI. What is meant by the Pastors of the Church?

The Presbyters or Elders, who teach as well as rule.

### XVII. Is any one of these possessed of superior rank and authority in the Church above the others?

No. They are of the same order and of equal authority.

### XVIII. Are not Bishops an order of Ministers distinct from and superior to Presbyters or elders?

They are not. Bishop is only another name for the Presbyter or Elder.

### XIX. How does this appear?

1. Bishops are not designated by any *distinguishing* or *peculiar* title, nor addressed by the Apostles as discharging any *distinct* duties.

2. The word (Episcopos) translated Bishop, signifies merely an *overseer*. Acts xx. 28, "Take heed to the flock over which the Holy Ghost hath made you (Episcopoi) overseers."

3. All Elders are Bishops, or overseers. Acts xx. 17, with 28, "And called the *Elders* of the Church,—over which the Holy Ghost hath made *you overseers*," or "Bishops," as the original word is translated in Phil. i. 1, "with the Bishops," (Episcopoi,) And Tit. i. 5, 7, "For this cause I left thee in Crete, that thou shouldest ordain *Elders* in every city." "For a *Bishop* must be blameless." And 1 Pet. v. 1, 2, "The Elders I exhort, who am also an elder,—feed the flock of God which is among you, taking the *oversight* thereof."

4. Ruling is a less honourable and less important work than teaching; and, therefore, a Bishop, as Ruler, cannot be superior to the Pastor, or Teacher. 1 Tim. v. 17, "Let the Elders that rule well be counted worthy of double honour, *especially* they who labour in the *word and doctrine*." 1 Cor. xii. 28, "And God hath set some in the Church,—first, apostles; thirdly, teachers; after that—helps, governments."

5. All Pastors derive their office and authority from Christ, by the *same commission*, and in the *same words*; and therefore, *equal*

*official authority* appertains to all. Mark xvi. 15, And he said unto them,—“Go ye into all the world, and preach the Gospel to every creature.”

6. Since, then, Bishop and Presbyter are *convertible* titles, and the *same general* character, duties and powers are ascribed in Scripture to the Presbyter and to the Bishop, it evidently follows that they are not two distinct orders, but are one and the same church-officer—the Presbyter being the only scriptural bishop.

XX. What sort of Officers were Timothy and Titus?

They were extraordinary and itinerant officers. 2 Tim. iv. 5, 10, “Do the work of an Evangelist.” “Titus (is departed) unto Dalmatia.” 2 Cor. viii. 23, Titus, he is my partner and fellow-helper concerning you;” and xii. 18, “I desired Titus, and with him I sent a brother.”

XXI. Does the word “Angel,” as used in reference to the Seven Churches of Asia, in Revelation, designate an officer superior to the Presbyter?

The word signifies merely a messenger, and may be applied to any servant of God that bears a message from him. It may as well be taken to designate the Moderator of the Presbytery as the organ of communication; or it may signify the Pastors of the Church, in a collective capacity. Rev. ii. 8, 10, “Some of *you*,” “that *ye*,” &c.; and 13, “among *you*.”

XXII. How is the Pastor set apart to his office?

He is ordained to it by imposition of hands, and by prayer. 1 Tim. v. 22, “Lay hands suddenly on no man.” Acts xiii. 3, “And when they had fasted and prayed, and laid their hands on them, they sent them away.”

XXIII. Who has authority to ordain officers in the Church?

A Presbytery or plurality of Elders. 1 Tim. iv. 14, “With the laying on of the hands of the Presbytery.” Acts vi. 6, “Whom they set before the Apostles, and when they had prayed, *they* laid their hands on them.

XXIV. Is there any other permanent office in the Church but that of teaching?

There is also the office of ruling. Heb. xiii. 24. “Salute all them that have the rule over you.”

XXV. To whom does it belong to exercise this office?

To the Presbyters or Elders. Acts xv. 6, “And the Apostles and Elders came together for to consider the matter;” and xvi. 4, “they delivered them the decrees for to keep, which were ordained of the Apostles and Elders.” 1 Tim. v. 17, “The Elders that rule well.”

XXVI. How many classes of Elders are there?

Two,—the Teaching Elder and the ruling elder. 1 Tim. v. 17, “Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.” 1 Cor. xii. 28, “Teachers, helps, governments.”

XXVII. Are these to be regarded as distinct orders of office-bearers, possessing different degrees of authority?

No. They are to be regarded as occupying different departments of the same general office, and of equal authority, as rulers of the Church.

XXVIII. Why are they thus distinguished?



Because the one class is ordained not only to rule, but also to teach, and the other to rule, as their distinctive duty.

**XXIX. What is the general duty of the Ruling Elders?**

To act along with the Pastor, as "helps and governments," in overseeing the Church, in exercising discipline and rule, and visiting the families and sick members for exhortation and prayer. 1 Pet. v. 1, 2, "The Elders which are among you I exhort, who am also an Elder."—"Feed the flock of God which is among you, taking the oversight thereof." Jas. v. 14, "Is any sick among you? let him call for the Elders of the Church, and let them pray over him."

**XXX. Is it a part of the Deacon's office to teach or rule in the Church?**

No. Deacons are not spoken of any where in Scripture, in connexion with these duties.

**XXXI. For what duty were they appointed?**

To manage the temporal affairs of the Church, and especially to attend to the wants of the poor, in order that the Apostles or Teachers might give themselves continually to the ministry of the word. Acts vi. 1, 4.

**XXXII. Did not Philip, who was a Deacon, teach and baptize?**

Philip became an Evangelist, and as such had authority to teach and baptize. Acts xxi. 8, "And we entered into the house of Philip the Evangelist."

**XXXIII. Have the members of Churches the right of choosing their own Pastors and other office-bearers?**

Yes. Churches have this privilege, in common with all other free Societies. Acts i. 15, 26, "And Peter stood up in the midst of the disciples." "And they gave forth their lots, and the lot fell upon Matthias." Acts vi. 5, "And the saying pleased the whole multitude, and they chose Stephen." 2 Cor. viii. 19, "Who was also chosen of the Churches to travel with us with this grace," &c.

**XXXIV. How should Christians discharge this duty?**

In a spirit of meekness, humility, peace, and prayer, with a supreme regard to the glory of Christ, and the spiritual interests of the Church, without partiality, or respect of persons. Phil. ii. 3. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Acts i. 24, "And they prayed and said, Lord, show whether of these two thou hast chosen." 1 Cor. x. 31, "Whatsoever ye do, do all to the glory of God." James iii. 17, "The wisdom that is from above, is peaceable, without partiality."

**ART. XVI.—An Editor rebuked by a Presbytery.**

At a meeting of the West Hanover Presbytery, in New Canton, Virginia, on the first of this month, the following preamble and resolutions were introduced and adopted, as we find them in the Watchman of the South. They passed unanimously, the following ministers being present:—George A. Baxter, D. D., James Wharey, Isaac Cochran, Jesse S. Armistead, Samuel J. Price, John L. Kirkpatrick, Wm. H. Pollard, John H. Boccock, George W. M'Phail, Joseph F. Baxter, and John B. Ross.

Whereas, an impression is sought to be made by the editor of a leading journal in our connexion, (see Philadelphia Presbyterian, of

Sept. 12, 1840,) that the Presbyterian Church in the United States, is upon such a foundation that it will refuse to hold communion at the Lord's table with those who were formerly in the same ecclesiastical connexion with ourselves, and also with the members of the Methodist communion: therefore,

2. *Resolved*, That Presbytery distinctly disavow the least participation in any such exclusive principles or feelings, and that we occupy the same ground of liberality and Christian courtesy towards other denominations, on which we have always stood.

3. *Resolved*, That the Stated Clerk be directed to forward this preamble and resolutions to the editor of the *Watchman of the South*, with a request that they be published in his paper.

We have long believed Mr. Ingles' general views far too Scriptural for the meridian of the General Assembly, and this belief is daily more and more confirmed.

#### ART. XVII.—*A Presbytery rebuked by an Editor.*

Most of our readers will probably regard the following as a very mild, but richly merited rebuke of uncalled for and unjust intermeddling of a presbytery with the rights and privileges of an individual, over whom they had no jurisdiction, and consequently, no warrant whatever to make the subject of *their* judicial proceedings. Want of room prevents us from giving the article entire. The editor, however, we think in error in the distinction he attempts to make between his close communion, and "close communion in its strict sense." In this respect his ground appears untenable; it is inconceivable to us how any denomination can maintain a separate ecclesiastical organization from others, and yet hold communion with them occasionally without justly incurring the charge of schism. If they can conscientiously commune *occasionally*, why not frequently? Why not always? Why are they separated?

But is it not a little remarkable that those liberal Christians who *will not* hold communion with the more orthodox, should be so sensitive when the latter refuse communion with them? that they should make such loud professions of brotherly love for persons whom they constantly oppose, hate, and even slander?

A *VEXED QUESTION*.—In a late number of our paper, in reply to certain queries proposed to us, we offered some remarks on intercommunion, which have been tortured into a grievous offence against charity. In the first instance, our opinions were not obtruded upon our readers gratuitously, but by request; and at present the reiteration of them is extorted by the violence with which they have been assailed. The peculiar state of many of our churches seemed to indicate the propriety of at least a passing notice of the subject; and although now compelled to revert to it, we do it only in self-defence, and by way of explanation, and with the fixed purpose of not prolonging the discussion. Among those who have attempted to put a false construction on our remarks is the *New York Observer*, which we suppose is entitled to read us a lecture on exclusiveness, as it has

never had any distinctive character of its own. Close communion, in its strict sense, we have never recommended, and we have advanced no sentiment hostile to the ecclesiastical standing of other denominations. To the unkind and vituperative spirit in which our remarks have been met, we had no design to reply; but when an ecclesiastical court, stepping beyond its usual limits, undertakes to arraign us and our journal before the public, a word in self-defence may be deemed necessary. We allude to the extraordinary action of the West Hanover Presbytery.

We can scarcely believe that the paragraph of our paper, which is the subject of this grave legislative action and rebuke, could have been before the Presbytery at the passage of this minute. The premise on which it proceeds, is utterly unfounded; the editor of the Presbyterian never "sought" to make the impression attributed to him, but carefully qualified his remarks as being the expression of his individual opinion, and not as the well ascertained views of the whole Church. By a special disclaimer, we spoke for ourselves alone, and did not pretend to declare what was even the general practice of the Church. Without attempting to interpret for the Church at large, we maintained our own views that it was *inexpedient* to encourage intercommunion among churches, between which there was a material diversity of faith; and that, in cases where individuals, without regard to the purity or peace of the church, and perhaps from a spirit of factious opposition to sessional authority, should persist in such intercommunion, it might formally be made a subject of inquiry in the session. This is the whole front of our offending; and although even here we may not be infallible, yet it is not likely, if wrong, that we should be convinced by mere *dictum*, much less by disingenuous surmising.

The *argumentum ad invidiam*, is with many the best and most expeditious mode of settling an opponent, and they are well aware if they can persuade the public that he is an intolerant bigot, he has but a small chance of obtaining a hearing. Under the charge we feel perfectly placid. We are conscious of kindly feeling to other denominations in their proper place, and instead of restricting them in their liberty, we wish them, as well as ourselves, to enjoy their privileges without intrusion. We should be the last to infringe on the rights of any Christian community, or to claim exclusive privileges for ourselves. We have already said that communion supposes substantial agreement, and hence it is that a Unitarian, a Universalist, and a Calvinist would never pretend to commune freely and sweetly together at the Lord's table. The most latitudinarian liberalist will unite with us thus far; but why not go farther? We very honestly believe that the points of difference between orthodox Presbyterians on the one side, and Arminians and Semipelagians on the other, are material, else why give them such a prominent place in our Confession, and why contend for them in long protracted controversies?

Again, an orthodox Presbyterian knows no God, and worships no God, but that sovereign ruler of heaven and earth, who, knowing the end from the beginning, has foreordained whatsoever comes to pass; but the Arminian maintains that such a God would be a *tyrant*, and regards that as a *horrid*, which the other regards as a *holy* decree. Is this a ground for communion? At the Lord's

table both profess to raise their hearts to God and make their love to him the basis of their fellowship with one another, and yet at the time one regards this God in an aspect which is utterly revolting and abhorrent to the other! Whether the one or the other be right, is not now the question; but certainly it is preposterous to suppose that there can be the elements of a peaceful and profitable communion where there exists such a discrepancy of views.

The difficulty is as great with the Arminian as with the Presbyterian, and will be felt and acknowledged by all except those of both denominations who have no distinct and settled views of Christian doctrine.

But to return to our text. The West Hanover resolutions express as much solicitude to be on good terms with the New-school as with the Methodists. If we understand them they wish the whole world to know, that they distinctly disavow the exclusiveness which would refuse to commune with the men whom they, as a Presbytery, *helped out of the church!*

If we mistake not, they took an honourable part in the *exclusive* measure by which the New-school lost their *status* in our church; we say their *status* in our church, for although the exclusion in question did not affect their ecclesiastical organizations, all the world knows, that the excluded party are not now, and never have been, since the passage of the acts, in the communion of the Presbyterian church. When, therefore, this Presbytery, publicly says, that they wish with all "liberality and Christian courtesy" to hold communion with them, what must they think? If such language does not sound like a bitter mockery in their ears, we are not well skilled in sounds. The measure by which the New-school were excluded from the communion of the Presbyterian church was either righteous or unrighteous; if the former, why should we make any professions of attachment which our actions do not sustain; or if the latter, why do we not magnanimously avow it, and invite them back in a body.

We believe it was righteous, and whether right or wrong in our belief, we contend that while the causes exist which led to it, it is utterly inexpedient to hold communion with their churches.

Thus it may be seen, that instead of arrogant pretension, or an uncharitable proscription of others, we have only maintained a rule which operates on all alike, and while we say it is inexpedient to commune with denominations whose faith materially varies from our own, we cheerfully accord to them the right (and it is a right, too, which they are not slow to use) of saying that it is inexpedient to commune with us.

#### ART. XIX.—*Persecution of the Jews at Damascus.*

IN the London "Times" of June 2d, additional particulars concerning the progress and the suspension of these outrageous proceedings are given:

The *Journal des Debats* publishes a letter from M. Cremieux, an Advocate and Vice-President of the Israelitish Central Consistory at Paris, stating that on demand of M. Darmon, a lawyer attached to the French legation at Constantinople, M. de Pontois had, on the 27th of April last, sent orders to M. Cochelet, the French Consul-General in Alexandria, to enjoin Count de Ratti Menton, Consul of France in Damascus, to suspend all proceedings against the Jews of that city.

The Israelites of Alexandria had previously addressed a spirited Memorial



to Mehemet Ali, in which they entreated him to direct that the torturing of their co-religionists in Damascus should cease, and that all the documents connected with the affair should be forwarded to him. The Viceroy, it appears, acceded to their request.

On the 1st of May a report of M. Merlain, the Austrian Consul at Damascus, dated the 17th of April, and praying the Consul-General Laurin to obtain from the Viceroy an order for Scheriff Pasha to put an end to the anguish and persecution of the unhappy Israelites of Damascus, was communicated by that functionary to Mehemet Ali. The Pasha without loss of time acquiesced in the demand, and on the 2d issued an order to the following effect, which the Jews themselves despatched by a special messenger, mounted on a dromedary:—"We have been informed," says Mehemet Ali, "that certain powerful men among the Christians attack our Hebrew subjects of Damascus, and that complaints have been vainly addressed to you. Such aggressions displease us; they are contrary to our wishes. I command you, therefore, to prevent their recurrence." The Pasha next desired that the decision of the affair should be left to the consuls of Austria, Russia, Prussia, and England.

The Consul of Austria, in his report, draws a horrible picture of the tortures to which seven of the principal Jewish inhabitants of Damascus were subjected, to extort a confession of their alleged guilt. Two of them expired after the most execrating sufferings. "The barbarity of the torments inflicted on the five others," says M. Merlain, "is so frightful that a miracle of Providence could alone have saved them from death. They were flogged with rods; they were kept plunged for hours together in cold water, and . . . . . Alas! the cries and groans of the unhappy patients were heard afar. Their ears were torn off, their faces flayed, and their chins, beards, and noses burnt with red hot irons. Soldiers, in compliance with orders, trod under foot their attenuated bodies. Another torture was inflicted on one of them, Moussa Salomichi. Small pincers were introduced into his flesh, under the nails of the feet and hands." . . . . .—In a subsequent report of the 23d of April the Austrian Council announces, that "the tortures had been at last suspended, but that scarcely a day elapsed without some fresh insult being offered to the Jews by the ignorant Christians. The first three physicians of Damascus, who had been examined in the affair, were directed to proceed to a new verification of the supposed remains of Father Thomas, and it was thought that they would be ultimately placed in a box and transmitted to the Academy of Medicine of Paris, who would decide whether they are the bones of men or animals. This course had been proposed from the commencement by M. Lograsso, who unhesitatingly pronounced them to be animal remains.

By the last accounts from Damascus, the affair was assuming a most favourable turn for the Israelites; the barber, and most of the individuals examined, having retracted the evidence which the fear of tortures had extorted from them.

On the 11th of June the "Times" has the following:—

Our letters from Malta of the 1st inst. bring intelligence from Alexandria of the 26th ult. M. Laurin, the Austrian Consul-General, had addressed a circular letter to his colleagues, calling upon them to sign a joint Memorial to the Viceroy, praying him to order the revision of the proceedings against the Israelites of Damascus. This invitation had been attended to by the representatives of Great Britain, Russia, Prussia, Denmark, Sweden, and Spain, but declined by those of France, Greece, Holland, the Two Sicilies, Belgium, and Tuscany. M. Laurin, moreover, sent to Damascus a commission of two or three Israelites, who were charged with taking information on all the facts connected with the murder of Father Thomas. M. Melvize, the French Vice-Consul at Alexandria, who was ordered by his government to proceed to Damascus on a similar mission, sailed for that destination, in the English packet, on the 20th.

Another letter from an unquestionable quarter, gives, at great length, the results of an inquiry into the fact of this almost incredible case by a perfectly disinterested party—a converted Jew, belonging to the Christian mission at Jerusalem, and which would leave no doubt whatever upon the innocence of the accused. The writer is exceedingly severe on the French Consul at Damascus, M. Ratti Menton, upon M. Baudin, ex-Consular agent of France in that city, and upon M. Cochelet, the French Consul-General at Alexandria, by whom the former was supported; but he expresses his admiration, and bespeaks

the deep-felt gratitude of the Jews to the British Consul-General at Alexandria, (Col. Hodges,) for his active and zealous efforts to put a period to the persecution of the unhappy Jews.

It is gratifying to observe the deep sympathy that has been awakened for these poor Jews. Their persecution has been made the subject of remark in both branches of the British Parliament, and that Government has instructed its official agents to exert all their influence to put an end to this oppression. We are glad to perceive that the influence of our own Government, also, to the same purpose, will be interposed as far as possible. Public meetings have been held both in Europe and in this country, and a deputation has been sent by the Jews in London and Paris to the Pasha of Egypt, in order to have justice done to their accused brethren in Damascus. The London meeting was attended by the Baron Rothschild and his brothers, and other wealthy Jews, and upwards of \$30,000 were subscribed towards defraying the expenses of the deputation. Sir Moses Montefiore of London, and M. Cremieux of Paris, are at the head of this deputation.

The "Jewish Intelligencer" contains some excellent remarks, pointing out what must be considered the most important feature in this whole affair, the altered tone of public sentiment among Christians towards the Jews. "The persecution of the Jews at Damascus is at this moment exciting an astonishing interest throughout the world. The attention of all parties is turned to it. Superstition and infidelity seem to concur in taking part with the persecutors. Genuine Christianity is the best friend of the Jews. But why such deep interest at this time? Were the Jews never so treated before? Is this accusation a new one? Every reader of history knows that there is nothing new in these painful occurrences. But there is something new in the deep interest now excited. We are reminded of the promise: "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof."

This general expression of deep sympathy with the Jews may do much to awaken kindly feeling in their minds towards Christians, by showing them who are their true and best friends; it may thus remove prejudices, and eventually contribute largely to their embracing the Christian faith. The Lord can, and doubtless will, bring good out of this evil.—*Foreign Missionary Chronicle*.

#### ART. XVIII.—*The Number, Condition, &c. of the Jews in Northern Africa.*

The following interesting letter was addressed to the Rev. Mr. Lorimer of Glasgow. The writer, the Rev. J. C. Ewald, is a German, which will account for some of the forms of expression. He is also one of the devoted missionaries of the London Jews' Society:—

LEGHORN, Nov. 20, 1839.

*Dear and Reverend Sir,*—One of the gentlemen sent out by your church, to inquire into the state of God's ancient people, wrote to me from Malta to Tunis, requesting me to give him some information respecting the Jews of Northern Africa. There are residing on the whole coast of Northern Africa, from Morocco to Egypt, great numbers of Jews. In the empire of Morocco, according to the information I could gather from Jews who came from there to me, to Tunis, there reside about 300,000 Jews. These have never been visited by a missionary. In the regency of Tunis there are residing from 150,000 to 200,000. At Tunis, there are upwards of 40,000 of them living; others reside at Baserta, Arianna, Nable, Munasteer, Susa, Sfax, Gerba, Gabis, and Madia. These are places along the coast which have been visited by me. Besides these, there are many living in the interior of this regency, whom I hitherto have been prevented from visiting; but many of them come occasionally to Tunis, and buy the Holy Scriptures. At Tripoli there are residing about 3,000 Jews. This place I had visited in 1835. At Bengary, which is in the same regency, there are about 1,000; and in the neighbouring villages, 600. Algiers had in 1832, when I was there, about 7,000 Jews. And Constantine is said to have within its walls about 6,000. At Bona, there are also some residing, and a large number live at Oran: both places belong to the regency at Algiers; and are now in the possession of the French. Most of the Jews residing on the coast of Barbary have settled there, after they were driven

out from Spain; others have been there previously; and on the Island of Gerca, I have seen a synagogue which is said to have been built after the destruction of the first temple.

The Jews of Barbary, with the exception of those who are residing in the French possessions, are governed by their own laws. The Bey of Tunis has placed over them a governor, who is styled Kaid. All that now the Bey wants of the Jews, he asks the governor, and he exacts it then from the Jews under his jurisdiction. He has the power to punish, to imprison, and to administer the bastinado. The Kaid may be considered the first magistrate of the Jews in all things temporal.—The spiritual concerns are managed by the chief rabbies who have great power, even more than the Kaid himself. Five of the first rabbies, whom they call "Dianim," that is, judges, form the holy tribunal; the chief of them is styled "Ab Beth Din,"—the father of the house of judgment. Before this court, all matters of strife, all accusations, all things relating to the law, are heard and settled.

The Jews of Barbary are a very laborious class of people,—they are in fact the only working class. You find among them shoemakers, tailors, masons, goldsmiths, and other trades. At Tunis there are about 600 Jew tailors, and about 1,000 goldsmiths. In general they are poor; they just gain enough to live upon; nor are they so eager for making their earthly fortune as those of Europe. Most of the Jews of Barbary, have, for centuries, been shut out from all intercourse with other nations. Few, formerly, obtained the permission of visiting Europe. With the Mohammedans, among whom they live, they only come in contact on account of business. They were not allowed formerly to read Arabic; therefore they were driven back to their own book, and here they are at home. Generally they all know how to speak the Hebrew language. They have all the habits, the manners, the customs, which they had in the days of our Lord.

They are yet distinguished by that zeal for God, but not according to knowledge, of which the holy apostle Paul speaks; and I believe, if we want to see Jews in their real character, we must go to Northern Africa. As they are not so much engaged in getting riches, you find them always ready to speak to you on religious subjects. There is a feature which encourages the missionary who lives among them. You may enter their synagogues at any hour of the day, and you will always find some of them there, who enter freely into conversation. They are also very eager to have the word of God in their possession. When I first arrived at Tunis, I did not find amongst that large Jewish population twenty entire Bibles. The generality of them were altogether ignorant of the chief contents of that holy book; and when I quoted passages from the prophets, they would usually say to me, "These passages are not in our Bible; these you have written in order to make us believe that Christianity is true."

I sincerely hope that you will take the coast of Northern Africa into consideration, when you send out missionaries. Since 1832, I have been alone on that vast coast. Only last year our Society has sent me a young man to assist in the mission. Morocco offers a large sphere of labour. Algiers also, would be a place where a missionary would find a great deal to do among the Jews there; and if a missionary were going there, recommended to our consul-general, who is Mr. St. John, I am sure this gentleman would do all in his power to promote the cause of God. When I was there in 1832, he was very kind to me. Formerly, Mr. St. John had a chaplain, but now there is no English clergyman there; and I am sure the Consul, and the Vice-Consul's family, would be glad to hear, on the Lord's day, an English sermon. Tripoli is also a place which deserves your serious consideration. Besides the number of Jews mentioned who reside there, there are about fifty Protestants living there, without any means of grace. The English Consul-general, Colonel Warrington, would receive a clergyman with open arms. In 1835, when I visited that place, I had divine service in the Consulate, and administered the Lord's supper to Colonel Warrington's family. I was begged by several Protestant families to stay there; but as I had fixed at Tunis, and as there were also a number of Protestants whom I had, by the Lord's blessing, gathered together, I could not forsake that station. Even Tunis does afford work enough for several missionaries; and I would hail with joy the arrival of a fellow-labourer. The languages required for a missionary to the Jews, on the coast of Barbary, are Hebrew and Arabic. With very few exceptions, all the Jews I have ever

met with, prefer Hebrew. In Morocco they speak also Spanish; but at Tunis, and Tripoli, and Algiers, I did not meet with any one who had any knowledge of that language. At Algiers a great many speak the French language. If you send missionaries to the Jews on the coast of Africa, it would be well if two were to go to the same place, of whom one at least ought to be a married gentleman. I do not think that I can say any thing farther on that subject; I only regret that your deputation did not come to Tunis. May the Lord God of Abraham, Isaac, and Jacob, bless your endeavours!—May he make you instruments in his hands, of bringing many sons of Egypt to the knowledge of Christ Jesus our Lord! Amen. I am, dear sir, yours, most respectfully,

F. CH. EWALD.

[*Scottish Ch. Herald.*]

### *Dreadful Earthquake.*

The account of the falling of a part of Mount Ararat, shaken down by an earthquake, with a terrible destruction of human life, is confirmed. The St. Petersburg *Abeille du Nord* of September 11th, publishes the following letter, dated Tifflis, August 13th:

"You have doubtless heard of the terrible earthquake of Mount Ararat, which has totally destroyed the town of Makitcheman, damaged all the buildings at Erivan, and devastated the two districts of Sharour and Sourmate, in Armenia. All the villages in those districts have been destroyed. The earth is rent in such a manner, that all the cotton and rice plantations have perished for want of water. But the most awful event has taken place in the neighbourhood of Mount Ararat. A considerable mass was loosened from the mountain, and destroyed every thing in its way for the distance of seven wrests, (nearly five English miles.)

Among others, the great village of Akhouli has had the fate of Herculaneum and Pompeii. Above one thousand inhabitants were buried under heaps of rocks. A thick fluid, which afterward became a river, ran from the interior of the mountain, which was opened, and following the same direction, swept over the ruins, and carried with it the corpses of the unfortunate inhabitants of Akhouli, the dead animals, &c. The shock continued to be felt every day in the above-mentioned districts and entirely laid them waste; then the shocks became less frequent. Ararat is not yet quiet; the day before yesterday I was awakened by two violent subterranean commotions."

PROPHECY.—"The validity of our reasoning on prophecy depends upon three conditions. 1. The alleged prophecy must be shown to have been promulgated prior to the event; and the longer the interval the more fully and satisfactorily is this condition complied with. 2. The alleged fulfilment must clearly and palpably answer to the terms of the prophecy, without forced or fanciful construction; and the more minute and complicated the agreement, the more satisfactorily will it fulfil this condition. 3. The nature of the event itself, at the promulgation of the alleged prophecy, must lie remote from human anticipation, and be such as could not be foreseen upon any general principles, or be inferred by the laws of probability or the light of experience. It does not follow that whatever is deficient in any one of these conditions, cannot be a true prophecy; but only that whatever possesses them cannot be a false prediction, but ne-



cessarily proves itself to answer to the idea of a true foretelling of events, because it involves divine knowledge."—*Eclectic Review*.

**HUME, THE DEIST.**—David Hume observed, that all the devout persons he ever met with, were melancholy. On this Bishop Horne remarked—"This might very probably be: for in the first place, it is most likely that *he* saw **VERY FEW**,—his friends and acquaintances being of another sort. And secondly, the sight of him would make a devout man melancholy at any time."

**TRANSUBSTANTIATION.**—Nothing can begin to exist that exists already; it is impossible to create that which is already created. Christ's body, then, that has existed for upwards of eighteen hundred years, cannot be the same body with that which is created from time to time in the *mass*. The same body cannot have two different periods of commencement of its existence. To assert the contrary is not only untrue, but is a contradiction. The man who says that the true body of Christ, which has existed since his birth, is *made* every time that mass is said, outrages common sense, and can no more be reasoned with than a maniac. His cure must be attempted by medicine: logic cannot reach him.—*Alexander Carson*.

**SELF-TORTURE.**—The following ingenious mode of self-torture, practised by the native devotees in Calcutta and vicinity, is described by Rev. Dr. Duff. It consists in this: A number of devotees enter into a vow, that they will lie down on their backs on the earth, exposed to the blazing sun by day, and the chilling dews by night. They will have in one hand a little earth, and in the other a few seeds. With the one hand they place the earth under the lower lip, and with the other plant the seeds in it; and the vow is, that they will lie there, without moving, or speaking, or receiving any nourishment whatever, until the seeds sprout and germinate, and then they will return to their homes!

"2 Kings xvi. 10—20, Practical Observations.—The arrogant self-wisdom which induces men to new model Divine ordinances after their own vain imaginations, is insufferably provoking to that God who resisteth the proud; and that external magnificence which carnal minds affect in his worship, obscures the real glory of heavenly things, excites false ideas of the Divine character, and turns men aside from the spiritual service, which alone the Lord accepts and delights in. Thus, new ways of worshipping God very speciously introduce gross idolatries; as the Church of Israel and that of Rome, among other examples, have abundantly evinced."—*Scott's Commentary*.

### *Faith and Works.*

Faith goes before salvation, and works follow it; not to be made the ground of our justification, but as the necessary concomitants, and proper fruits of faith; and whenever obedience puts itself in the place of faith, St. Paul's words may fitly be applied to it, "Know

that thou bearest not the root, but the root thee." Why then are works to be the great subject of inquiry at the day of judgment? Because they are the visible effects of faith, and only good as springing from a root of faith, so that the want of them proves, of course, the want of faith.—*Adam.*

**A NEW MOVEMENT.**—The Abolitionists of Boston, as the friends of universal reform, have called a convention for the 18th instant, to *decide* whether the Sabbath is a divine institution, and the ministry a divine appointment, or whether they be not the mere inventions and traditions of man! This call is signed by leading men and women of the party, and the design is too manifest to be concealed—it is a wicked and infidel assault upon Christian institutions. It is to such purposes that the leading paper of the party is now devoted.

The above paragraph is copied from the Presbyterian. The respectability of its source compels us to believe it, until rebutted by good authority; and, if true, the Christian community should possess the information. We, therefore, respectfully request the editor of that paper to give us the names of these "leading men and women of the party," together with the *decision* of the convention, as soon as it may be known.

#### *Signs of Repentance.*

"I apprehend that true evangelical repentance may be distinguished from whatever else may bear the name of repentance, by its spring, and its immediate object. Its source, or spring, is a Divine light communicated to the mind, of which we are, by nature, utterly destitute. It is the gift of God, wrought by the powerful operation of his Spirit. By this light, a discovery is made to the soul of those scriptural truths, of which, without it, we cannot, by all our sagacity and inquiries, obtain a more adequate notion than a blind man has of colours. God has not left himself without a witness in the natural conscience, and by the force of this, sinners may be, and often are, put in fear, upon principles merely rational. The thoughts of death—the persuasion of a future judgment—a conviction that their tempers and lives are contrary to the express precepts of Scripture—and some apprehensions of the greatness of that God with whom they have to do, and the impossibility of their escaping his hands;—these, and the like considerations, may be so impressed upon the mind (even without the ministry of the word, but more especially when people sit under an awakening preacher,) as to excite great uneasiness upon account of sin, earnest desires and endeavours to forsake it,—and these attended with success so far, as to cause a great and observable change of conduct,—and this may extend to a seeming delight in the ways, ordinances, and people of God, and yet, all the while, the persons so far wrought upon may be utter strangers to the spiritual light I have mentioned, and therefore their *repentance* will be ineffectual, partial, and temporary. When the lively impressions of fear wear off, they will either return to their old ways, or settle in a self-righteous formality. Such wounds as these have received, may be healed without the application of the blood of Christ."—*Rev. John Newton's Twenty-five Letters.*

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